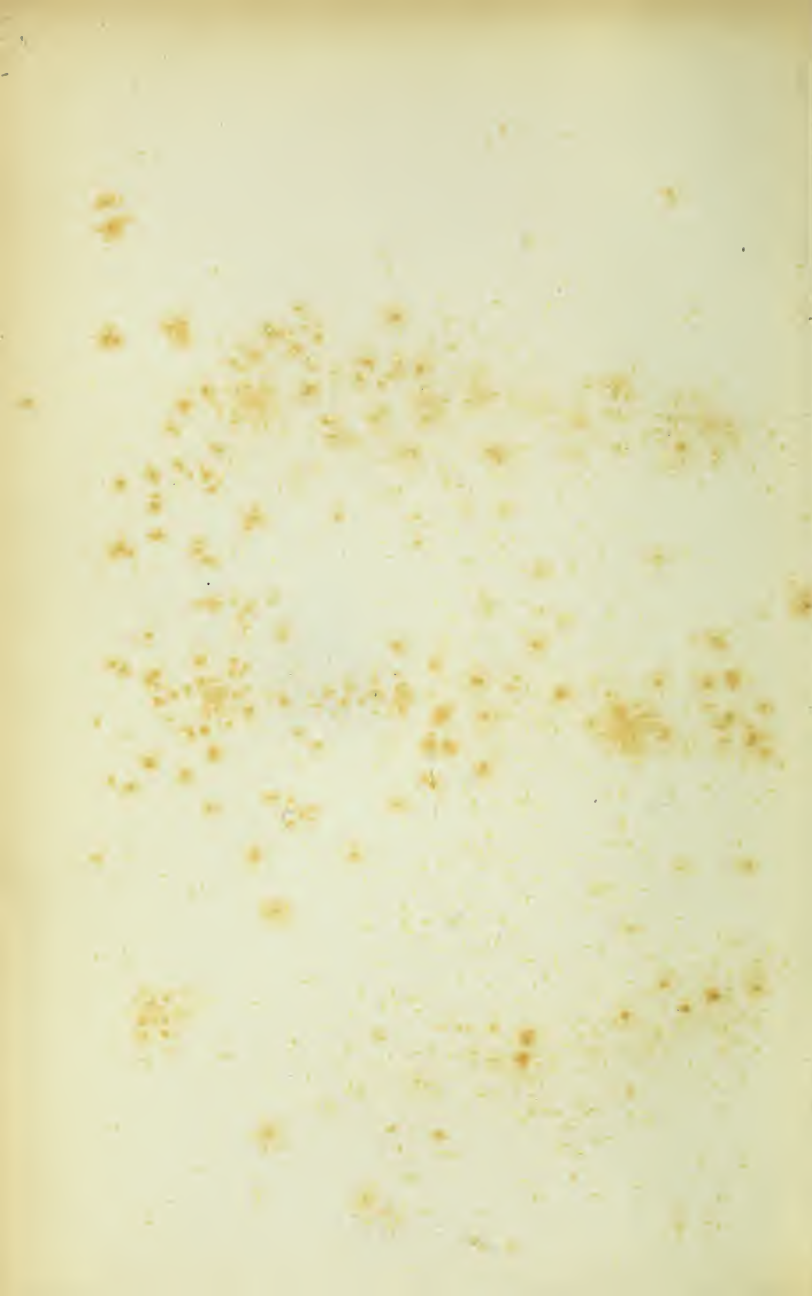
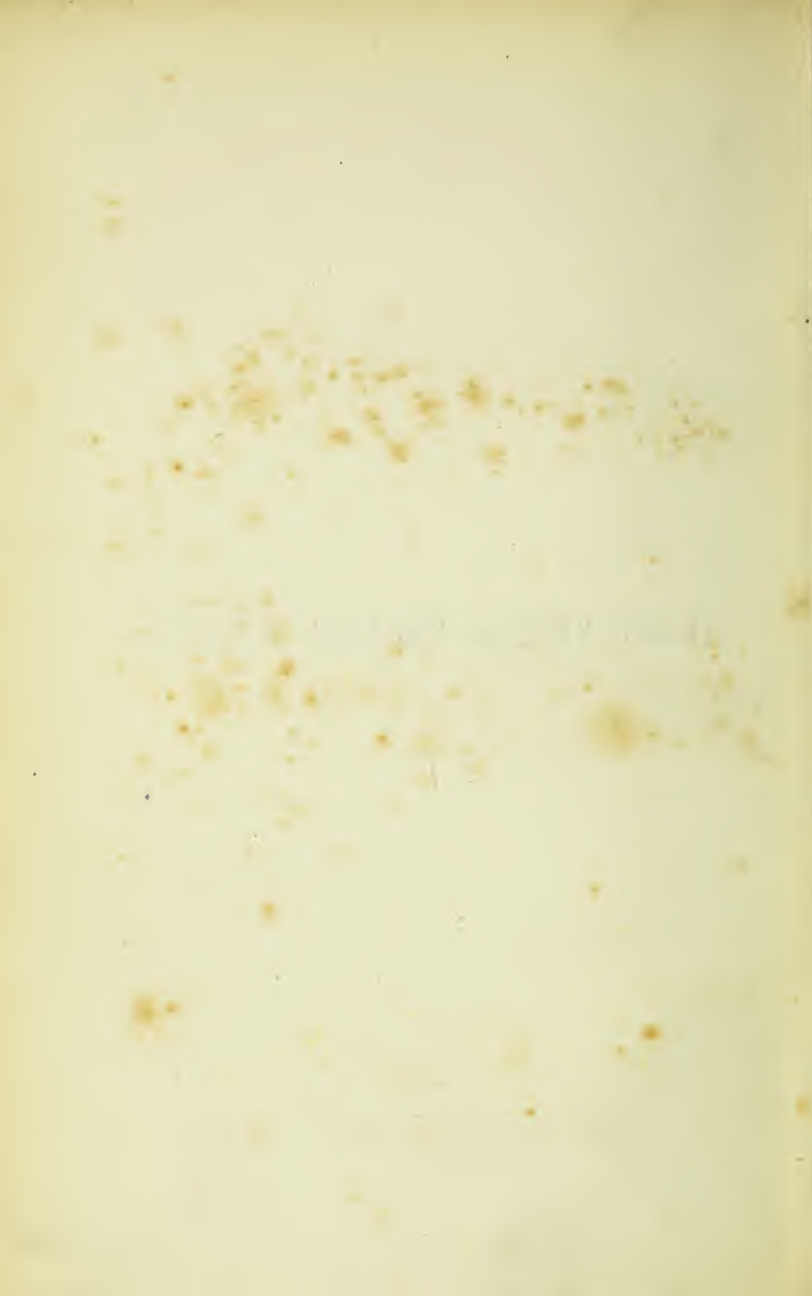


IRISH SCHOOLS
FOR
IRISH BOYS



IRISH VERSUS ENGLISH SCHOOLS.



HOME EDUCATION:

OR

IRISH VERSUS ENGLISH GRAMMAR SCHOOLS FOR IRISH BOYS.

BY

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"Then stay at home."

—*Two Gentlemen of Verona*, ii. 7.

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TO
ALL MIDDLE-CLASS PARENTS AND GUARDIANS
IN IRELAND,

NO MATTER TO WHAT RELIGIOUS SECT OR
POLITICAL PARTY BELONGING,

This Essay,

WRITTEN SOLELY FOR THEIR EDIFICATION,

I BEG,

WITH THE GREATEST POSSIBLE RESPECT,

TO DEDICATE.



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PREFACE.

THERE are few questions of more practical importance to the middle-class Irish parent—whether lay or cleric, schoolmaster or otherwise—than this : To what school shall I send my sons, where they will be at once plentifully and wholesomely fed, religiously brought up, carefully taught, and conscientiously and happily looked after during their after-school hours—and all this at a moderate cost ? “ The interests of the child,” eloquently wrote Father Hayden, in an impressive letter to the *Freeman* in October 1881, “ must be the permanent object of the parents’ solicitude and care. These interests comprise the physical, mental, and moral training of the young. To lose sight of this purpose is to expose the future of the children to great peril. To make it the primary object of pursuit is to ensure the happiness of parent and child, as far as human foresight can effect it. The task of selecting an educational establishment for children is one of the greatest responsibilities that can fall to a parent’s lot, for in the six or seven years passed within the precincts of a boarding-school, the physical, mental, and moral endowments must receive a permanent bias, the effect of which will be palpable even to the latest years of life ” [quoted from *Letters* named in footnote, p. 100].

The question is of especial importance now-a-days, when, for one reason or another, there is so little money in our country. If, then, I can show that all that is looked for can be secured—and, that, not merely at a moderate but at an exceedingly moderate cost—in our own country, I shall regard my little venture as by no means barren of good fruit.

The English schools to which I especially refer in the following pages are the private and small proprietary schools—the third, fourth, fifth, sixth, and seventh-rate schools of that country. These are the schools to which most of our middle-class Irish boys are sent—schools of mushroom growth; showily displaying themselves with all their flimsy unsubstantial perfections to-day, gone for ever to-morrow. It happens that this very half-year two little Irish boys went to a certain Irish school direct from two English schools. In one of these English schools the terms were £70 a year, exclusive of Mathematics, for which £9 extra were charged. In the other the terms were £20, Mathematics included. As financial speculations they have both failed, and now are closed for ever. Cases of the kind in England are not uncommon.

There are no Intermediate schools in England, however, which are wholly excluded from consideration in the following pages.

And now a few captious objections to my Essay I shall venture to anticipate.

There are some persons who will probably say: “But surely an Irish schoolmaster is the last person in the world who could give a candid opinion on the questions discussed in these pages—questions in which he is so much personally interested.”

In reply to this let me observe, *in the first place*, that the head-masters of Irish Grammar-schools happen, many of them, to have sons of their own to educate; and the question with which I entered on these prefatory remarks is, accordingly, one on which the Irish schoolmaster has quite as good reason at least to wish to form a just opinion as any one else in the country. He obviously will not educate his own sons at an Irish Grammar-school, no matter who its head-master may be, if he have reason to think that it would be best for them in the long-run to receive their education at an English one. *Secondly*, who is there except an Irish schoolmaster who could, or at least who would, write a treatise like this? If we were to wait till some one not a schoolmaster would do so, we should have, I am afraid, to wait for ever. And, *thirdly*, there will be found throughout my treatise more facts stated than mere opinions given. If I have stated as facts things which are not facts, or have overstated, understated, or discoloured facts, this must, of course, detract materially from the value of my Essay as an argument. But if I shall not be found to have committed any of these errors, then it would seem to me that I shall have succeeded in establishing this, that the Irish middle-class parent, who sends his sons for their education to school in England, especially to one of the small proprietary or private venture schools there, is doing far from what is conducive to his sons' best interests.

Knowing, as I do, as a matter of fact, that (α) the vast majority of distinguished living Irishmen were educated, as boys, in Ireland; and that (β) of the thousands of Irish boys who have been educated

during the last half-century at English schools exceedingly few have risen out of obscurity, I desire to bring these points clearly out in these pages. Should I succeed in doing this, I shall have succeeded in achieving one object I had in view in writing this essay. For I shall have succeeded in showing that an excellent education, at admittedly a low cost, can be secured at schools in our own country—apparently a better education than can be procured at any price in England. And should this be so, it is, of course, a reason why Irish parents should send their sons to Irish in place of to English schools, in whose favour we can bring forward, as a proof of their excellence, no practical argument comparable to this one in point of weight.

Others may, perhaps, object that I have, no doubt, made out a very fair case on behalf of the educational powers of our Irish schools. “But,” they may ask, “who ever meant to deny these powers to them?” Many, I would say in reply, to judge of people by their conduct—the only means of judging of them that we possess—and, indeed, to judge of them sometimes by their words.

That “self-praise is no commendation” may be urged by another class of objectors. Of this method of arguing weak persons who have the worst side in a debate are particularly fond. These are especially prone to abuse or sneer at their opponents when they are unable to refute them by fair argument. In answer to the taunt conveyed by this objection I should say, that the question is not by any means a mere question of self-praise or no self-praise. It is this: Are the facts stated throughout this treatise true or not true? and are the conclusions fairly drawn?

If the facts are true, and if the conclusions are fairly drawn, then I deprecate any attempt to detract from their weight by the firing off at me of an old proverb. Nor am I aware that there is in my Essay any self-praise whatever. If the verdict should be given in favour of our Irish schools, it will be given, I suppose, only on the merits.

We schoolmasters are not responsible for the facts in consequence of which our schools are educationally so efficient. It is not our doing, for instance, that we, teachers and pupils, are all poorer in Ireland than teachers and pupils of similar schools are in England, and that, therefore, we must work the harder. It is not our doing that the Intermediate system is a thoroughly sound one, and that the Intermediate examinations are a great stimulus—a stimulus such as does not exist in England—to Irish teachers to teach, and to Irish boys to learn with especial diligence; and so on with regard to the other reasons given in Chapter XXIII. for the efficiency of our Irish schools. The mentioning of these facts connected with our Irish schools—their comparative impecuniosity, and the Intermediates, for example—facts for which we schoolmasters are not personally answerable, cannot, I maintain, be justly called self-praise, even though these facts should be regarded themselves as materially conducive, each of them, to the efficiency of Irish schools and Irish schoolmasters.

It is as an Irishman, not as a professional Irish schoolmaster, I enter the lists to do battle on behalf of schools that are notoriously slighted by the middle-class, not to speak of the upper-class, parents of Ireland—slighted, as I hope to show, to the detri-

ment, generally, of those who slight them, and of their sons as well.

That the ceaseless exodus of Irish schoolboys to England means the ceaseless withdrawal of a great deal of money from Ireland, is obvious; and that the ceaseless withdrawal of a great deal of money from Ireland is an injury to the country, *i.e.*, to its inhabitants, is assuredly obvious also.

If I do not succeed in making all this clear to some at least of my readers, it will not be my fault: I spent nearly all my leisure hours since last March in making up my case. But it would certainly be my fault if, feeling as I do so strongly on the subject, I did not do my best to make it clear to them. Should I succeed in persuading any one that my view of the subject is the correct one, then good—obvious good—must come of it, I believe, to all concerned. Harm certainly cannot; unless it be in the shape of some little loss of money to English railway companies, English tradespeople, English shopkeepers, English teachers.

I trust that no one will notice in a censorious spirit the omission of this or that distinguished living Irishman from the list of names in Chapter VI. The list is not intended to be exhaustive. It is designed merely to corroborate the statement heading Chapter III.; and this it certainly has done. That it is a bright and representative list no one can fairly deny.

To give an exhaustive list of all the living Irishmen of note who were educated in Ireland would be not only unnecessary for my argument, but it would require a great deal of time—more time than I can at present conveniently devote to such a task. To produce the present list, wholly inadequate though it

be, evenings upon evenings, nights upon nights, spent over "Thom's Directory," and the writing of hundreds of letters and circulars, were necessary.

To one point in regard to the names that I have entered on the list I should like to draw the reader's attention. It is this—that they are so numerous as they are. For two reasons the largeness of the number is surprising. *In the first place*, several of those to whom I wrote, asking them to kindly tell me where they were educated as boys, took no notice of my application; and, this, though in nearly all the letters I wrote on the occasion I enclosed an addressed postcard for the reply. I have been on this account forced to omit the names of several noteworthy Irishmen, not feeling quite sure where they were educated as boys, whether in Ireland or England. And then, *in the next place*, it must not be forgotten how very large is the number of promising Irish boys who have been educated in England, some at public, some at private schools, others privately, during the last half-century. Obviously, if these had been all educated in Ireland, the number of distinguished home-educated Irishmen now living would be far larger than it is. How little have English schools, how much, by comparison, have schools in Ireland, done for Irish boys!

It seems to be almost marvellous how Irish schoolmasters have managed to exist at all, seeing the way in which their schools have been for so many years slighted by nearly all men of good means and position in Ireland. That our schools have managed somehow to exist, and some of them even to thrive, is assuredly a strong tribute to their intrinsic worth.

It may be furthermore objected, that while, no

doubt, a good case has been made out in favour of Irish schools, still an equally good case, if not a better one, might be made out by English schoolmasters in favour of their English schools. To this I should say in reply, that in writing this Essay it was not my object to detract in any way from the merits of good English schools. Good schools, wherever they are, whether in England, Ireland, or elsewhere, are good. By "good schools" I mean schools in which a boy's whole nature—moral and religious, intellectual, and physical—is carefully developed; in which he is wholesomely fed, skilfully taught, and religiously trained; and from which he is turned out a fine, manly, honourable, virtuous, well-mannered lad at seventeen or eighteen years of age. Far be it from me to think of suggesting that there are not numbers of such schools in England. My great object is to prove that in our Irish schools there is excellent work done, for the reasons stated in Chapter XXIII.; that they are far cheaper—that is, that the best schools in Ireland are far cheaper than the best schools in England; that of the numberless Irish boys educated in England a wonderfully small percentage comes in any way to the front; and that of the distinguished Irishmen of the present generation, at home, in the colonies, or in other countries, the vast majority were educated, as boys, exclusively in Ireland. My Essay is mainly defensive: that it is not merely defensive I regret. The comparisons—and comparisons are proverbially odious—I obviously could not avoid, seeing the design with which the Essay was composed. The worst things, however, it contains concerning English schools are quotations from English publications. To what better authority could I have resorted?

“But is it not at the English Public Schools,” an objector may ask, “that the aristocracy of Great Britain and Ireland are for the most part educated? And what men more God-fearing, more moral, braver, more refined, than the noblemen and leading country gentlemen of Great Britain and Ireland? But how,” he may continue, “can this be, if the schools of England are as bad as they are represented in this Essay to be?” In the *first* place, I reply, there are in England schools and schools; and I beg to repeat, that it is with the third-rate, fourth-rate, and still lower-grade schools of England that this Essay is principally concerned—these being the schools at which the vast majority of Irish boys who are educated in England, are, unfortunately, educated. I do not think I can be charged with any excess of patriotism if I believe that the best schools in Ireland are superior, from an educational point of view, to the third-rate, and still lower-grade, schools of England. If it were only to Eton, Harrow, Rugby, Winchester, Marlborough, Shrewsbury, Charterhouse, Cheltenham, Clifton, and some dozen of other equally excellent schools in England, that Irish boys were sent, this Essay would never have been written.

It is true that I have not always, in the following pages, kept these schools distinct from the Do-the-Boys’ Halls which are so extensively patronised by Irish middle-class parents. That I have not done so arises not from the fact that I fail to appreciate the immense superiority of the many excellent English schools that there are to schools of the “Roslyn” and “St. Winifred’s” type, but from the fact that there are certain faults and defects common alike to both

the best and the worst of English Grammar Schools—such, for example, as too few assistant-masters, over-large classes, inadequate supervision, and the evils resulting therefrom; and that I found it, accordingly, unnecessary, when commenting on these several defects and faults, to distinguish by a hard and fast line between the good schools and the bad ones.

In the *second* place, granting that the noblemen and foremost country gentlemen of Great Britain and Ireland are, as a class, the best, bravest, most virtuous, most polite, most learned in the world, it does not follow from this that their many excellent qualities, goodness, bravery, purity, and the rest, are the result of their school education. There are many great Englishmen who have achieved their greatness in spite of, rather than in consequence of, the education they received at school. There are others who, though they are said to be old pupils of this school or of that, were in reality but for a very brief period at any school, and acquired almost all the mathematical and classical knowledge that they possess either from private tutors or at private schools. Lord Dufferin, for instance, is generally said to have been educated at Eton. Yet were he himself to be asked where he was educated, he certainly would not give the simple answer, "Eton." What answer Lord Dufferin did give when asked the question, will be found on page 15 of this Essay. The influence of home on a boy is illimitable, and schoolboys spend, for the most part, about three months every year at home in the humanising society of their mothers, sisters, and friends. A boy—the worthy son of worthy parents—who is naturally good, clever, manly, energetic, and well-

mannered, is not easily spoiled. His goodness, cleverness, manliness, energy, courteousness, will be pretty sure to bring him eventually to the front, especially if his parents are rich and influential, no matter whether he be educated at an English Public School for 300, or at a small Irish school for 50 guineas a-year. Nor is this a mere question of theory: it is one of fact. The reader has but to turn to Chapters VI. and VIII. to see how many distinguished men have come from undistinguished schools. These chapters make it clear that "a good thing" may indeed, "come out of Nazareth." * With the following lines—with those of them, at least, that point to the impossibility of permanently corrupting a naturally good man, who can wholly disagree?—

ἀνθρώποις δ' αἰεὶ
ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς,
ὁ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὑπο
φύσιν διέφθειρ', ἀλλὰ χρεστός ἐστ' αἰεί.†

And *lastly*, a school assuredly cannot fairly claim credit for all the success of all its old pupils equally. There are some successes, such as brilliant university honours gained by boys direct from school, the full credit for which it would be worse than folly to deny their schools—honours which they could not possibly have gained if they had not been ably, judiciously, and conscientiously educated for many years. There are other successes, however, achieved by men which can only be by courtesy attributed to the training they

* For great Englishmen who were not educated at any of the English Public Schools, see pp. 94-96.

† Hec., 595-598.

received at school. If, for example, a man who as a schoolboy never distinguished himself at all, and who subsequently passed unhonoured through his university, obtaining not without difficulty his B.A. degree therein, becomes, when middle-aged, a sagacious, hard-working, ready-witted Cabinet Minister, his success is manifestly but in small measure due to the training he received at school.*

But yet another objection: "Surely, the head-master of Foyle College must be a Nationalist," I can imagine some one exclaiming, in his desire to condemn this Essay as a whole, and not finding it easy to prove flaws in the statements of facts, or fallacies in its arguments. There is not an opinion expressed in the Essay that the head-master of Foyle College did not hold quite as strongly on his first entering on his professional life, twenty years ago, as he does now. Nor is there an opinion expressed in it that might not be entertained by the most devoted of Loyalists and the staunchest of Conservatives in this country; nay, which has not been for years past entertained by a considerable number of them. No Essay could be freer from sectarianism or political bias of any kind than this. I write not as a partisan of this or that sect, or of this or that party in the state, nor even as a schoolmaster. I write simply as one who, having been long conversant with educational matters in Ireland, thinks that he can speak about them with a certain amount of authority. What I have written I have written solely in the interest of that large class of persons to whom

* There has been many a Cabinet Minister, probably within the reader's memory, to whom, in regard to his school and college days, the sketch I have drawn here would in all respects apply.

the Essay has been dedicated. To their self-interest and intelligence and true regard for their children's interests I have appealed throughout. And great will be my satisfaction should I ever have reason to think that my appeal has not been wholly in vain.

I publish my Essay as a protest: I publish it to show the weakness and folly of the middle-class Irish parent's sending his sons to school in England. "I am well aware"—and I trust I shall be forgiven for thus temporarily appropriating and quoting on my own behalf these words of the eloquent Archdeacon of Westminster:—"I am well aware that it is not free from literary and artistic faults. But as these faults are not the result of carelessness, and still less of that indifference which looks lightly on the publication of a book, I would earnestly deprecate that severe criticism which magnifies a trivial inaccuracy into a grave error, and a solecism into something like a crime." *

Death, never idle, has removed from the scenes of their earthly labours, even while the proof sheets of this little volume were passing through the printers' hands, some whose names had been only just recorded by me in the several lists in Chapter VI. Amongst those thus "gone before"—their names still appear in the lists—are the venerable Dr. Apjohn, Sir Samuel Ferguson, Dr. Lalor, Dr. Curtis, Mr. Hamill, Mr. Dowdall, Dr. Croskery, and Sir John Lentaigne, D.L. Two of the most estimable of our old Foyle College Boys have been also recently taken from us by the same ruthless destroyer, namely, the Rev. Dr. MacIvor, ex-F.T.C.D., and Dr. J. A. Eames—the latter called away almost without notice, in the very prime of life.

* *Eric, or Little by Little*: Preface to the First Edition.

“O great man-eater !
 Whose ev'ry day is carnival, not sated yet !
 Unheard-of epicure ! without a fellow !
 The veriest gluttons do not always cram ;
 Some intervals of abstinence are sought
 To edge the appetite : thou seekest none.” *

Nor is it only the changes wrought by death that have taken place since the completion of my lists. In consequence of the recent change of Government there have been many official promotions, &c., made of late. Thus, he who was Lord Chancellor of Ireland when I sent my MS. to the printers is Lord Chancellor no longer. Another Irishman—another, too, be it noted, who was educated, as a boy, exclusively in Ireland—rules in his stead.† The reader will kindly bear these facts in mind when reading Chapter VI.

* “The Grave.”—*Blair*.

† This is the second time Lord Ashbourne has been Chancellor : he was Chancellor first in 1885. Other Lord Chancellors who were also exclusively educated as boys, in Ireland, are these : Right Hon. Sir Edward Sullivan, Bart. (1883-85) ; Right Hon. Hugh Law (1881-83) ; Right Hon. J. T. Ball (1875-80) ; Right Hon. Lord O'Hagan (1868-70, and again in 1880-81) ; Right Hon. Abraham Brewster (1867-68) ; Right Hon. Francis Blackburne (1852-53, and again in 1866-67) ; Right Hon. Sir Maziere Brady, Bart. (1846-52, and in 1853-58, and again in 1859-66) ; Right Hon. Sir Joseph Napier (1858-59). Thus there was no Irish Chancellor from 1846 up to the present time who was *not* educated exclusively in Ireland. Two Englishmen successively preceded Sir Maziere Brady, viz., Lord Campbell (1841) and Sir E. B. Sugden (1841-1846). The latter, Chancellor also in 1835, was preceded by the great Lord Plunket, who was twice Lord Chancellor (1830-34 and 1835-41). The following extract is from a friend's letter lately received by me :—“Lord Plunket, the grandfather of the Hon. David Plunket and the present Archbishop of Dublin, was educated at Portora. He was born next-door neighbour to Dr. Magee, ex-F.T.C.D., Archbishop of Dublin (author of “The Atone-ment”). They both saw the light in the tenement now occupied by Cooney, the oyster-man, in Enniskillen—close to the lane whereby you

Believing as I do, and that most firmly, that the standard of schoolboy morality in England is much lower than it is in Ireland, I have laid, in Chapters IX. and XIV., considerable stress upon this point of difference; corroborating my opinion by quotations from books about English schools, written by Englishmen, and other evidence.

Had I been satisfied with merely bringing vague charges against the morality of English schools, uncorroborated in any way, I should have rendered myself, I felt, fairly liable to the accusation of making charges which I could not prove. To have waived, on the other hand, the morality discussion altogether would certainly have been to have omitted the most fundamental element in the question discussed. The only proper course, then, that was open to me I have adopted. Of English school immorality I have treated unreservedly, *i.e.*, unreservedly for an Essay intended for general circulation. Should any one think it "painted" too "black," let him reflect that the real painters are the Englishmen whose confirmatory opinions I so often quote.

Throughout the following pages I have used indiscriminately, and as synonymous, the expressions, "Grammar Schools," "Secondary Schools," and "Intermediate Schools." By a Secondary or Intermediate School I mean the ordinary Grammar School—the school that lies midway, from an educational point of

go to Paget Square. Rev. Henry Francis Lyte, author of several hymns (one of them the beautiful hymn 'Abide with me,') and of 'The Spirit of the Psalms,' was also educated at Portora. He was born at Ednam, near Kells, June 1, 1793, won a scholarship in Trinity College, Dublin, in 1813, and died at Nice in 1847." For some of the home-educated Provosts, T.C.D., see pp. 82-83.

view, between the Primary or Elementary School and the University.

To all who assisted me in the compilation of the names in the lists in Chapter VI. I beg to tender my sincere thanks. Especially do I thank Colonel C. Raleigh Chichester, for his courtesy in sending me his eloquent and instructive little book, *Schools*.* Though I did not receive it until I had already revised all the first proof-sheets of my own Essay, yet I found in it so many passages corroborative of the views I had myself expressed that—the delay and expense entailed by the alterations, &c., notwithstanding—I gladly availed myself of the opportunity thus afforded me of strengthening my own opinions by quoting passages from his book. Of course, neither Colonel Chichester nor I expect to effect by our pens any great or sudden reformation in school matters. We can only do our best, and hope, and pray. As Colonel Chichester's book has assisted me, so, possibly, mine may assist some future writer on the same subject; who, in his turn, may be of help to some one else. And thus, in the end, the efforts we have made to effect the reform we desire may not be fruitless.

I am, of course, prepared to hear that my Essay has been written all to no purpose; that it is all lost labour on my part; that as long as there is such a thing as fashion, so long will parents continue to send their sons to fashionable schools in England, and so forth. When one sows the seed, he cannot count to a certainty on its growing. He can only hope, and pray, and trust, and do his best. I have

* Published by Burns & Oates, London; James Duffy & Son, Dublin (1882).

done my best now: more I could not do; less I might have done, but not with a clear conscience. "Though we cannot out-vote them," said Dr. Johnson, "we will out-argue them. They shall not do wrong without its being shown both to themselves and to the world." *

M. C. H.

CLUAIN FÓIS, BUNCRANA, CO. DONEGAL,

December 1, 1886.

P.S.—To any one who will kindly tell me of any mistakes, whether of omission or commission, made by me in chapter VI., I shall be grateful. To have avoided all errors would have been nearly impossible, seeing how defective and vague in many instances were the sources of my information. To the names in Chapter VI. the following should have been added:—D. H. Madden, Q.C. (private tuition); Serjeant Campion, Q.C., Benchet (Endowed School, Fermoy); The Hon. Fred. M. Darley, Chief-Justice, New South Wales—salary £3500 a year (R. School, Dungannon); Colonel Crozier, R.E., Director of Public Works, Woolwich Arsenal (Portarlinton); Rev. T. W. Belcher, M.D., D.D., Rector of Frampton-Cotterell, Bristol (Endowed School, Bandon); Thomas W. Grimshaw, M.A., M.D., Registrar-General for Ireland (Schools in Newry, Carrickfergus, and Dublin); Hon. Wm. Tyrrell, Judge of the High Court, Allahabad (Dr. Flynn's School, Harcourt Street, Dublin); Rev. Canon Thornhill, Rathcoole Rectory, Dublin, author of

* *Johnsoniana* [Handy Aldine Series], p. 222.

“The *Æneid* of Virgil in Blank Verse” (Clonmel Endowed School). Of this translation the reviewer in the *Academy*, August 31, 1886, observes:—“Canon Thornhill’s work is not only, so far as I can judge, the best verse translation of Virgil I have ever read, but one of the very best classical translations in the language.”

April 7, 1887

IRISH SCHOOLS FOR IRISH BOYS.



CHAPTER I.

VERY FEW OF OUR DISTINGUISHED LIVING IRISH-MEN EDUCATED IN ENGLAND. APPROXIMATE NUMBER OF IRISH BOYS EDUCATED YEARLY AT ENGLISH SCHOOLS.

By distinguished men, I mean men who have become eminent amongst their fellows by reason of the successful pursuance of some worthy occupation, whether professional, scientific, artistic, commercial, or of any other kind. Thus I regard our leading Members of Parliament, Judges, Queen's Counsel, Church Dignitaries, County Surveyors, Fellows and Professors of the Universities, Medical Doctors, Indian Civil Servants, Military Officers, all as distinguished—yes, all as distinguished, but, of course, more or less so, each according to his own individual worth; these having outstripped their fellows, and being clearly eminent amongst them, by reason of the successful pursuance of their proper callings.*

The number of distinguished living Irishmen, then, who have been educated in England—letting my

* *Cf.* the derivation of the word "distinguished." Primarily, it means "separated," "distinct"—*scil.*, by means of special marks or colours.

definition of the word "distinguished" stand—is a mere nothing actually; and it seems especially small when one takes into account the vast numbers of Irishmen, now in their prime so far as age is concerned, who have been educated in England.

It has been computed by one well conversant in these matters, that for many years past some 1500 or 1600 Irish boys have gone yearly to school in England: that this computation is not far from being correct I shall assume throughout these pages. What becomes of these eventually is a mystery: they certainly are not, as a body or as individuals, distinguished in any way. Nobody, for instance, would ever dream of saying that such and such Irishmen, residing in Ireland, must manifestly have been educated in England, so religious and moral are they! such splendid scholars! so highly cultured! so refined! so polite! Nor is it only in Ireland that we search in vain, or almost in vain, for distinguished Irishmen who were educated in England. When we turn our eyes to England, or the colonies, their conspicuous absence there also strikes us as astonishing.

Of the very few living Irishmen educated in English schools who have come "to the front," it may indeed be fairly said, in the words of Cowper,

"Such rare exceptions, shining in the dark,
Prove rather than impeach the just remark;
As here and there a twinkling star descried,
Serves but to show how black is all beside."*

So far as my present knowledge of the subject goes, of distinguished living Irishmen only 9.6 per cent.,

* *Tirocinium*.

as I shall presently explain, were educated, or even partly educated, at English schools. But England cannot lay claim to even the entire of this 9.6 per cent. of distinguished living Irishmen; for nearly one-half of these were educated at Irish *as well as* at English schools.

What has become of the vast number of Irish boys who were educated in England, and must be now, those of them who are alive, in their prime, it is impossible to say. Is it possible that they were not properly grounded when boys at school, and that their religious and moral characters were not properly attended to, and that it is to these defects in their early training that their present obscurity is due? It surely cannot be that they were nearly all stupid?

Almost all the distinguished Irishmen in Great Britain, the colonies, or in other countries, were educated as boys exclusively in Ireland.

The more one looks into the question, the more difficult it is to make out what on earth has become of the swarms of Irish boys who have been going for years and years past to England for their education.

I am certainly inclined to think that, in putting down the number of Irish boys who go yearly to school in England at 1500 or 1600, we are underestimating it. There are some English schools at which the number of Irish boys is over forty: there are few—none, I believe, of any public worth—at which there are not some. Then the number of Irish boys at wholly insignificant English schools; Rectories wherein they are treated by the Incumbents “as members of the family;” grinding establishments;

and attending the larger schools as day-boys, who can ascertain? *

And some twenty-five or thirty years ago, when the men, now in their prime, were still but schoolboys, the number of Irish boys at English schools was at least as large as it is at present. An Irish gentleman told me the other day, that at the school at which he was educated in England there were somewhat over 100 Irish boys. As my friend is a County Court Judge of nearly twenty years' standing, the time that has elapsed since he was at school is probably even more than twenty-five or thirty years. He further informed me that at the same time there were three other English schools at which there were even more Irish boys than there were at that where he was. The names of these schools he mentioned to me.

What has led me to compute the number of Irish boys who go yearly to school in England at 1500 or 1600, is the following passage from an article by the Recorder of Dublin in the December number of the *Dublin University Review*, 1885:—

“While thus 700 or 800 boys form the whole pupil constituency of the higher-class boarding-schools frequented by the sons of Irish Churchmen, here and there throughout the Blue Book are references repeated, complaints complex and crying as to the numbers of Irish boys who go to boarding-schools in England. How many are they? The Report does not profess to ascertain them even approximately, but we may form some conception from the volume of complaint; from the number of instances which each of us can reckon

* As regards the impossibility of ascertaining the number of Irish boys receiving their education in England, see footnote, p. 270.

within his own circle and acquaintance; from the swarms of boys in the cross-Channel steamers when the Midsummer holidays have commenced and are ending. When, a few days since, I said to a friend, very competent to form an opinion, that the numbers who went to England were, perhaps, equal to those, 700 or 800, in the Irish schools, he said he thought we might safely multiply these by two."

Then there are, of course, hundreds of Irish parents residing in England, India, and other countries—whether from choice or necessity—connected with the Home and Foreign Civil Service, the Army, Navy, &c., whose sons are being educated in England. Add these Irish boys to those who go from Ireland every year to England to school, and how large will the number of Irish boys educated in England appear!

In short, nearly all our Irish Peers, Bishops, Baronets, Knights of the Garter, the Thistle, the Bath, St. Michael and St. George, and the Star of India, Knights Bachelors, Judges, Privy Councillors, Governors of Colonies, Lieutenants of Counties, leading doctors, leading lawyers, leading shopkeepers, and leading merchants send their sons to English schools.

In fact, the few boarders that there are in Irish schools consist, to speak generally, of the sons of the country gentry and professional men in Ireland whose means are small, and who are too sensible of the importance of a sound education to send their sons to those schools in England—the only schools there to which they could afford to send them—the terms of which are lower than the ordinary school terms in Ireland.

4665 boys only entered their names as competitors

at the last Intermediate Examinations. Probably two or, at the most, three times this number would represent the total number of Irish boys receiving in Ireland what is known as a "liberal education." *

There were, nevertheless, according to my calculations, as the reader will see for himself in Chapter V., rather over seventeen times as many of the most distinguished Irishmen alive educated in Ireland as in England, exclusively.†

Of the educational outcome of their schools Irishmen have thus clearly no reason to feel ashamed.

* Since hazarding this calculation, I have ascertained from "Thom" that in 1881, when the census was last taken, there were attending "Superior Schools" in Ireland in all 11,303 males, of all denominations and ages—about the number at which I have independently arrived.

† Supposing that there are about five times as many boys educated at schools as there are privately in Ireland—and there are probably more—then the total number of Irish boys receiving in Ireland a higher education will be about 13,500. Now, should I be right in computing the number of Irish boys at English grammar-schools at 1500, it follows that, if the schools are as efficient in the one country as in the other, there ought to be nine times as many of the distinguished living Irishmen educated in Ireland as in England. But in point of fact there are, according to my computation, seventeen times as many. If this computation be correct, it is clear that education in Ireland is much more adapted to prepare Irish boys to fight successfully the battle of life than education in England.

CHAPTER II.

*ANALYSIS OF THE LIST OF DISTINGUISHED IRISH-
MEN EDUCATED AS BOYS IN ENGLISH SCHOOLS—
RESULTS OF SUCH ANALYSIS NOT PARTICULARLY FAVOURABLE TO THE MERITS OF THESE
ESTABLISHMENTS.*

THE total number of distinguished living Irishmen who were educated exclusively in England I have estimated, as I shall explain in Chapter V., at 5.2 per cent. of the whole number. But from this number, conspicuously small though it be, a considerable deduction must be made, so as to arrive at a trustworthy conclusion, and not give credit where credit is not fairly due, or withhold credit where credit is due.

I. The 5.2 per cent., then, to begin with, let us divide into two portions, and then proceed to criticise each of these somewhat in detail. Let the divisions be: (i.) those who, direct from their schools, entered Oxford or Cambridge University, and (ii.) those who entered Trinity College, Dublin.

(i.) Of the former I cannot say much with any knowledge. It may, however, be generally stated, without injustice to English schools, that of the Irishmen who have within recent years entered Oxford or Cambridge, direct from any English school, few so distinguished themselves as to justify one in classing

them among the distinguished Irishmen of the present day—probably not 1 per cent. of them. I doubt much if the most ardent admirer of the English school system could raise the percentage to 3. One thing certainly is clear: the majority of Irishmen who have within the last twenty years, let us say, distinguished themselves at Oxford or Cambridge were educated at Irish, not English schools. As instances of these, we may mention Messrs. Allen and Larmor, both educated at the Academical Institution, Belfast, who were elected Senior Wranglers of the University of Cambridge in 1878 and 1880 respectively; Professor Ridgeway, Professor of Greek, Queen's College, Cork, Fellow of Caius College, Cambridge; also Messrs. Taylor, Cullinan, Collins, Edgeworth, O. Wilde, Leech, Graham, Orpen, Adair, Gabbett. Numbers of other names occur to me of Irishmen educated at Irish schools who, within my own memory, distinguished themselves at Oxford and Cambridge, besides the above-mentioned. Nearly all of these had been for some time, previously to their going to Oxford or Cambridge, undergraduates of Trinity College, Dublin.

The Irishmen who go direct to Oxford and Cambridge from English schools, certainly do not distinguish themselves at these Universities as much as do their countrymen who go to them from schools in Ireland; and their comparative failure is all the more remarkable when the number of the former as compared with that of the latter is taken into account.

(ii.) Let us now consider for a moment the Irish boys educated at English schools who return to their own country after the completion of their school-days, and enter Trinity College, Dublin. How do these distin-

guish themselves at the Dublin University? Badly, as a rule, so far as Classics and Mathematics are concerned. If one of them happen occasionally to distinguish himself in Trinity College, it is generally in some subject which he began to learn almost for the first time after he entered Trinity. There are some subjects, *e.g.*, Logic, in the Trinity College curriculum which are not prescribed for the student till his second undergraduate year: there are others—*e.g.*, Mechanics, Hydrostatics, Optics, and Astronomy—which are not prescribed till his third year. If, then, any Irishman, who is now, say, forty years of age or upwards, distinguished himself in any of these subjects in Trinity, his school, no matter whether Irish or English, could scarcely without injustice claim the distinction as due in any way to the actual teaching which he received thereat; for these subjects were hardly taught at all at schools twenty years ago. The same thing may also be said, though in a somewhat modified form, of the Irishmen who, twenty or twenty-five years ago, let us say, distinguished themselves at Trinity in Mathematics. Twenty-five years ago the student may be almost said to have commenced Mathematics in Trinity College; and so at that time one student started on his course almost as well equipped as another, if only well grounded in elementary Mathematics, so far as the winning of Honors in Mathematics was concerned. To the distinctions, therefore, won by students in Mathematics five-and-twenty years ago—students who would now be in the very prime of their life—their schools, whether in Ireland or England, could not without impropriety lay much claim.

I have at present open before me a Trinity College

Calendar of the year 1860, and what do I find is the course for Honors in Mathematics at the Hilary term in that year? I find standing out in simple solitary grandeur, "Euclid, Bk. VI." To the foregoing information, I must admit, there is the following preliminary note:—"It is to be remarked, that at all examinations for Honors, candidates are liable to be examined in the *ordinary* subjects of examination of the course in which they present themselves for Honors, *in addition* to those specified below." On turning back a page or two to see what the "*ordinary* subjects" were in which students were "liable to be examined" *in addition* to "Euclid, Bk. VI.," I find that they are specified to be "Elrington's Euclid, Bks. I. II. III., Arithmetic." The first examination for Mathematical Honors in T. C. D., it will thus be seen, was not particularly extensive at this time—to judge by appearances. The second, or Trinity term examination course, was not much more extensive. It consisted of, for Honors (I again copy from the Calendar specified), "Algebra (not including the general theory of Equations)." For the ordinary course, which students were also expected to know before going in for this Honor examination, the prescribed subjects were—I am quoting now also direct from the Calendar—"Euclid, Bks. I. II. III. VI., and Defs. Bk. V. (omitting Props. 27, 28, 29 of Bk. VI.)"—a not, apparently, very formidable one, it will be admitted.

A boy of seventeen or eighteen years of age at that time, who possessed the average head-class Irish school-boy knowledge of Arithmetic, Algebra, and Euclid, and was attentive, clever, and industrious, might have reasonably hoped to obtain Mathematical Honors in

the first two terms in Trinity College if—for the examinations were certainly much harder in reality than in appearance—he studiously attended his mathematical lectures, and, in addition to attending lectures, went for a month or so previously to the examination to a grinder; and there is no lack, and never was, of good grinders in the Dublin University.

In the case of Classical Honors it is very different. A student who obtained then, or obtains now, Honors in Classics from the beginning of his Trinity College course, must have been carefully taught Classics before he entered the University; and for every such distinction in Classics his school has consequently every right to take credit to itself. I have never known an instance of a student's beginning, so to speak, to learn Classics in Trinity College, and distinguishing himself thereat; though I have known several instances of students beginning—I may almost say beginning—to learn Mathematics, all beyond the usual school-boy modicum, in Trinity College, and subsequently distinguishing themselves thereat most brilliantly.

If an inquiry were made into the amount of mathematical knowledge possessed at the time of their entrance into Trinity College, Dublin, by the large majority of men, now in their prime, who obtained there mathematical Gold Medals and Senior Moderatorships, I have no doubt that it would be found that it, for the most part, amounted to little more than that of the usual five books of Euclid, with simple “cuts;” Algebra up to quadratic equations; a little Trigonometry, and the ordinary rules of Arithmetic. This amount of mathematical knowledge is not very extensive. No senior schoolboy of average

ability and industry could be expected to possess much less. The sixth-class boys of our National Model Schools generally possess as much—always, indeed, if we omit the Trigonometry. And yet, starting with this amount of mathematical knowledge as a foundation, a young Junior Freshman, T. C. D., may, I submit, if well grounded in it, and clever and diligent, arrive ultimately at the highest mathematical Honors the University confers—Scholarship, Senior Moderatorship, and even Fellowship.

Mathematics, indeed, is not a subject into which even the clever schoolboy of seventeen or eighteen years of age is capable of going deeply. It is an essentially thinking and reasoning subject; and therefore it is suited rather to the mind of an adult than to that of a boy. In this respect Mathematics differs widely, as a school subject, from Classics; the latter being to a large extent a memory subject, and the better adapted, consequently, to the intellect of the young.

On the whole, therefore, it must, I think, be admitted that the student of ability and energy who entered Trinity College twenty-five years ago, let us say, and therein achieved success in Mathematics, owed his success but in small measure to the teaching he received as a boy at school, no matter whether the school at which he was educated was in Ireland or in England.

In short, the Irishmen who, after having completed their school-days in England, entered Trinity College, and therein obtained success in Mathematics, owed, for the most part, their success, not to their schools, but to (α) Irish grinders; (β) College Lectures; and (γ) the wise arrangements of the Board.

For, in consequence of these wise arrangements, students were from the beginning encouraged to aspire hopefully to mathematical Honors; and the various examinations in Mathematics were graduated so judiciously that the student, who may have begun with but a low second Honor at his first examination, found no great difficulty in achieving, term by term, higher and still higher Honors, even till at the end he obtained a Gold Medal and Senior Moderatorship. The student who did so, rising thus in repute as a scholar, examination by examination, having begun with a very little and ending with a great deal, owed, as far as his mathematical Honors were concerned, to his school very little, to the Dublin University, its lecturers and its grinders, a great deal.

So far, then, for the two classes of Irishmen, now in their prime, who were educated exclusively at English schools, viz. (i.) those who entered Oxford or Cambridge, and (ii.) those who entered Trinity College, Dublin. On the college distinctions of the former their English schools, as we have seen, do not appear to have much reason for congratulating themselves, nor on those of the latter either. For, first, very few of these distinguished themselves in Classics: a boy who knows Classics well always reflects credit on his school. And, secondly, for the very few who distinguished themselves in Mathematics—and these are the two great University subjects—their English schools can take but little credit, seeing that all the Mathematics they were required to know—or, indeed, for the most part, did know—at the time of their entrance into Trinity,

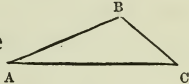
amounted to, for their first examination, only four books of Euclid, with "deductions," and Arithmetic.

This amount of Mathematical knowledge our head-class National Schoolboys, as we have stated, usually possess — boys whose school-fees amount to some twenty shillings a year, or less.

That an English schoolboy, whose school-fees, if all put together, would constitute a small fortune, should know no more Mathematics, when beginning to read for Honors in Trinity College, than our National School-boys of the same age, affords but little reason to his school for self-congratulation.

II. 4.4 per cent., as I shall point out in Chapter V., of our most distinguished Irishmen of the present day were educated, so far as my present knowledge enables me to form an opinion on the subject, partly at English, and partly at Irish schools. In the distinctions which have been gained by many of these, their English schools do not appear to be justified in taking very much credit to themselves. For it would seem that several of them succeeded not so much in consequence of as in spite of the education which they received in England—while they all clearly must have learned something, at least, at their Irish schools, or with their Irish tutors, as well as in England. Not a few of these have written themselves to tell me that they learned little or nothing at their English school or schools. This is the cry of at least the half of the Irishmen who were educated at schools both in England and Ireland, and have subsequently risen to high positions. As samples of the letters that I received to this effect, the following will suffice. One of our most

distinguished Irish Prelates, an ex-Fellow, T.C.D., thus writes to me:—"When I was thirteen, I was sent to an English school, where I learned little or nothing during the year I spent at it. I remember I came away persuaded that I had no taste or capacity for Mathematics. My teacher, finding that I did not learn the demonstrations of propositions in Euclid by heart, and was actually guilty some-

times of speaking of the angle  BCA as

if it was the same thing as the angle A C B, had pronounced that judgment upon me. . . . Returning to Dublin, I had the benefit of the best private tuition that my father could procure for me, while I was preparing to enter college. To that I owe whatever success has attended me through life." The Bishop obtained his Fellowship at a singularly early age.

The following is the letter which I received from Lord Dufferin in answer to my query, where was he educated as a boy?—

"VICEREGAL LODGE, SIMLA, INDIA,
August 18, 1886.

"SIR,—I hasten to reply to your letter of the 21st of July, but I am afraid that I am not entitled to appear in your lists; for, though I lived a good deal in Ireland during my childhood, and indeed until called upon to serve abroad, my education was given to me at English schools, first at a private school at Hampton, and then at Eton. Between leaving Eton, however, and going to Oxford, I lived for three years in Ireland with a private tutor, and certainly acquired more knowledge in that interval than at any other

period. I do not know whether you will consider that this brings me into the category of those Irishmen who at all events have been partially educated in Ireland.—I have the honour to be, Sir, your obedient servant,

“DUFFERIN.”

A Professor of one of the ancient classical languages writes to me from one of the Queen's Colleges as follows:—“I really owe almost everything to my father, who began my education very early, and taught me most thoroughly, without, however, overworking me. He died when I was only $8\frac{3}{4}$ years old, but I had already read a quantity of Virgil and of Sallust, as well as some easier authors. Then I was sent to the R. A. Institution in Belfast for fifteen months, after which we all went to England. There I was unfortunately sent to a private school, which was carelessly carried on though it had been very highly recommended, and I learnt very little in it.”

Another Irishman who has risen to a high rank in the medical profession in England writes to me:—“In the English school to which I was next sent I learned, I must confess, at least one thing. I learned to be a good boxer, for I was the only Irish boy at the school.”

The gifted Bishop of Derry and Raphoe assured me the other day that he ascribes any success that attended his studies as a schoolboy in England to the admirable foundation for learning laid in him before he went to school by his father's Curate, the Rev. Thomas Rolleston, in the old Rectory of Aghadoey.*

* Another gifted Irishman who was also, for a portion of his early boyhood, a pupil of this excellent teacher and scholar, Mr. Rolleston, was the celebrated James M'Cullagh, F.T.C.D., Professor of Mathe-

Another writes:—"All I learned in the English school I was in was a knowledge of evil."

The foregoing accounts may be regarded as typical

matics, 1835, and of Natural Philosophy, 1843, in the University of Dublin.

In his "Brief Memoirs of all the Bishops of Derry," Mr. Maturin observes in his account of the Hon. and Right Rev. William Knox, D.D., Lord Bishop of Derry, 1803-31, "that, of the *twenty* Prelates who filled the See of Derry for two hundred years, from the period of the Reformation till the commencement of the present century, *two* only—KING and ASHE—were natives of the *Irish* soil, while *one* was a *Scotchman*, and the other *seventeen Englishmen*, who thus obtained the 'lion's share of the spoil.'"

Both the Bishops referred to by Mr. Maturin were educated as boys in Ireland. Bishop King (1691-1702) was educated at the Royal School, Dungannon: he was elected a scholar of Trinity College, Dublin, in 1667.

Bishop King was afterwards made—in 1702—Archbishop of Dublin. He was a munificent benefactor to Trinity College, having contributed £1000 towards the founding of "a Divinity Lecture, for the better instruction of such Bachelors of Arts as intend to enter into Holy Orders."

Though Archbishop King was the first Irishman who had been made Bishop of Derry since the Reformation, the Right Rev. Michael Ward, D.D., a native of Shropshire, who was Bishop of Derry 1680-81, may be said to have been educated exclusively in Ireland. According to the *Dublin University Calendar* for 1877, he "entered College at the age of 13, was elected a Fellow, in 1662, at 19," and was "Provost 1674-5." Harris remarks of him that, "besides his accomplishments in learning, he was esteemed a person of fine conversation, and of great sagacity in dexterously managing proper conjunctures." Another Englishman, the Right Rev. John Hartstong, Bishop of Derry 1714-1717, was also educated as a boy exclusively in Ireland—at the schools of Charleville and Kilkenny.

Bishop Ashe (1717-1718) was elected a Scholar of Trinity College, Dublin, in 1674, a Fellow in 1679, and afterwards Professor of Mathematics; and eventually he was placed at the head of his College, as Provost, in 1692.

"Bishop Ashe," writes Mr. Maturin, "appears to have been held in the highest esteem by the accomplished Addison, then Secretary of State, who, in a letter to Dean Swift, shortly after the death of Bishop Ashe, 'condoles with him upon the loss of that excellent man, the

of others that I have received to the same effect. As the authors of these are men of mature years, sobriety of judgment, and distinguished in their several callings in life, they cannot, I take it, but be regarded as trustworthy authorities in regard to the subject of their own education.

It is clear that, if I were enabled to add to my list of distinguished home-educated Irishmen the names of those Irishmen who admit that almost all they know they learned either before they went to school in England, or after they returned from their English schools to Ireland (like the Church dignitaries whose letters I have quoted), the percentage of distinguished Irishmen who were educated exclusively in Ireland would be larger than even 90.4.

There is another set of Irishmen all credit for whose Bishop of Derry, who has scarce left behind him his equal in humanity, agreeable conversation, and all kinds of learning.'” Bishop Ashe was born in the County Roscommon.

Bishop Knox (1803-1831) was also educated in Ireland as a boy. The marble monument erected to his memory in the Chancel of Derry Cathedral, bears the following inscription :—

“Sacred to the Memory of the Honourable and Right Reverend
WILLIAM KNOX, D.D., Lord Bishop of Derry.

This Monument has been raised by the Clergy and Laity
of all denominations of his Diocese,

to perpetuate the remembrance of that tolerant and Christian spirit
which, for twenty-seven years, marked his Episcopate—

that munificence which reared and fostered the Public
Institutions of this city—and that unaffected benevolence
which, animating and adorning his life, secured the gratitude,
and even the affection, of all classes of society.

He died the 10th July 1831, in the 71st
year of his age.”

Bishop Knox's successor in the Bishopric, the Hon. and Right Rev. Richard Ponsonby, D.D. (1831-1853), was also educated exclusively in Ireland—as a boy, at Kilkenny College, and subsequently at Trinity College, Dublin.

distinguished careers we must also forego, as it was not in Ireland that they were "exclusively" educated. It is those who were for a brief period—no matter how brief—at school in Scotland or on the Continent.*

Even without either of the foregoing classes of Irishmen, however, it seems to me that the percentage of distinguished living Irishmen who were educated exclusively in Ireland, is satisfactorily large. 90.4 per cent. is no small proportion of them; and this, as I shall presently explain, is the percentage of them, that, according to my computation, was educated exclusively in their native country.

It was only right, however, that of the 9.6 per cent. of our distinguished living Irishmen who were not exclusively educated in Ireland (small, ridiculously small, though this percentage be, even as it is), there should have been some analysis made, so that not only the truth but the whole truth should be known in regard to it.

How this percentage dwindles down when looked at with the eye of truth!

* As representatives of these I may mention Mr. J. H. Owen, Architect to the Board of Public Works; Dr. G. J. Stoney, D. Sc., F.R.S., late Secretary of Queen's University; and his brother, the well-known engineer. The following letter I received from Dr. G. J. Stoney on the subject:—"My brother, B. B. Stoney, LL.D., F.R.S., and I received a home education in Ireland from the time that he was nine, and I eleven, until we entered Trinity College, Dublin. Before that we had been for about a year at schools in Edinburgh and Paris." Mr. Owen was one year in Rouen, six at Mr. Huddert's, Dublin, previous to entering Trinity. Virtually, of course, it was in Ireland these Irishmen were educated—and several others also, whose names I have been obliged on similar grounds to omit from the lists. That England had no share in their education is, at all events, clear.

CHAPTER III.

NEARLY ALL OUR DISTINGUISHED LIVING IRISH-
MEN EDUCATED IN IRELAND.

ALMOST all the leading professional men of Ireland—barristers, physicians, clergymen, engineers, &c.—were educated in Ireland; almost all the Professors and Fellows, T. C. D.; the large majority of the Queen's College Professors; almost all the Gold and Silver Medallists, and Scholars, and ex-Scholars, T. C. D.; nearly all the noteworthy Irishmen in the army; nearly all the distinguished Irishmen in the Indian Civil Service and in the Colonies—in short, nearly all the distinguished living Irishmen at home, in the colonies, or in any other countries, were educated, as boys, exclusively in Ireland.*

And is it not a great thing to be able to say this

* “In Ireland,” I say, rather than at Irish schools, because there are some distinguished Irishmen who were educated, as boys, “in Ireland,” although never at school. These I naturally do not wish to exclude from my calculations, seeing that it was in Ireland they were educated—in *Ireland*, by either their own fathers or private tutors. And the great point after all, so far as my argument is concerned, is this: that these distinguished Irishmen cannot be reckoned amongst the very few Irishmen of note who were educated in England. All the distinctions which they have attained is notably due to the excellence of that early education which they received in Ireland. For definition of the word “distinguished,” see first paragraph, Chapter I.

—to be able, too, to feel, as one says it, that he can prove it—considering the constant drain of so much of our young Irish talent and energy to England, the incessant depletion of it that is always going on! When, this depletion notwithstanding, Irishmen are in a position to make without fear of contradiction this proud assertion, what would they not be able to say if only the fifteen or sixteen hundred Irish boys who, it has been computed, go year after year to England for their education were kept at home to be educated! With such an increase to the talent and energy of her schools, with the means that her schoolmasters would thus have of supplying themselves with something more than just the bare necessities of teaching—and this in general is all they can do at present—with the hopefulness with which such an increase to the number of their pupils would inspire her teachers, Irishmen would soon be able to say, not merely that “almost all,” but that actually all the distinguished Irishmen at home and abroad were educated in Ireland, and that Ireland was a country famous, as of yore, for the efficiency of its schools.

Of the very large majority of distinguished Irishmen who have come from Irish schools it may, however, even as it is, be said with truth—and of the privilege of saying so no casuistry can deprive us—that they never crossed the English Channel until their school-days had passed away for ever.

We have said that nearly all the distinguished living Irishmen that there are, whether at home or abroad, were educated, as boys, in Ireland. But we might have said even more than this; we might have said that very few old Irish schoolboys fail in making

out a fairly good position for themselves, by some honourable means or another, in life.

The number of old English schoolboys—many of them Oxford and Cambridge graduates—who are gaining their livelihood by means of all sorts of menial occupations in all our colonial cities, is appalling. They will be found among the ranks of cab-drivers, 'bus conductors, porters, waiters, hangers-on at theatre doors, newspaper "boys," and the like, to almost any number, in Australia, Canada, New Zealand, South Africa, and India. "Large numbers are found," writes Mr. Pycroft in his *Oxford Memories* (vol. ii. p. 39), "in the Colonies as mere day labourers, and live among the most pitiable of the waifs and strays." Exceedingly few home-educated Irishmen are reduced to such doleful straits. The following paragraph is from a letter which I lately received from an Assistant-Commissioner in India: (is not the last sentence, that in italics, a very remarkable one?) "I feel certain," observes my friend, "that a boy is better educated in Ireland than in England, and at from one-third to one-half the cost. It is the want of supervision in the case of lazy and dull boys which is so fatal in large English schools. A clever boy will make his way anywhere if industrious, but by far the greater number of boys have but moderate abilities, and are fiendishly lazy! I see around me no end of nice young fellows who have failed in all their examinations at home, and have come out here on spec, only too thankful to take appointments which twenty-five years ago no gentleman would have looked at. *I have not met one Irish educated boy as yet 'on the loaf.'*"

"But," some objector may urge, "the Irish boys who frequent English schools are not, as a general rule, a hard-working set. They are, for the most part, boys whose parents are of independent means, and who consequently 'take it easy,' and so forth. This I am prepared to grant. Whatever be the reason for it, industry certainly does not appear to be amongst the characteristic features of English schools. Industry is, however, one of the chief characteristics of Irish schools. MORAL: If you mean your sons to be industrious at school, and to become distinguished afterwards, send them to one of the schools which are pervaded, as are those in Ireland, by an atmosphere of diligence; not to one of the schools in England, the characteristic feature of which is ignoble idleness.

"But," the objector may continue, "Irish boys may be possibly cleverer, as a body, than English boys; and it is probably to their superiority in cleverness that the remarkable successes which so many of them achieve in after life should be ascribed." If it be really true (I am far from assuming that it is) that Irish are cleverer than English schoolboys, it is evident that the more quick-witted Irish boy who is taught for years in the same class with boys most of whom are less bright, less intelligent than himself, is, so far as his intellectual progress is concerned, at a considerable disadvantage—another reason, evidently, why Irish boys ought not to be sent to English schools for their education.*

* Compare with this observation the last three paragraphs, p. 76.

CHAPTER IV.

THE SUCCESS OF OLD IRISH SCHOOLBOYS IN ENGLAND A PARTICULARLY STRONG TESTIMONY IN FAVOUR OF THE IRISH SCHOOL SYSTEM.

I. IN regard to our most distinguished fellow-countrymen at present resident in England, it may be fairly said, generally, that an Irishman's success in England tells more strongly in favour of his abilities, education, and industry than would his success in his own country. In England—and this I say with all respect to Englishmen's singular love of justice and fairplay—Englishmen, other considerations being the same, will, and naturally so, always be preferred to Irishmen. Therefore, when we see Irishmen going over to England, and there forcing their way gradually upwards at the Bar, the ministry, the medical profession, and every other professional calling, we may rest assured that the talents and diligence of those who thus rise must have been indeed pre-eminent, for they certainly started at a considerable disadvantage. When they succeed in England, it must be because they are possessed of real merit, sterling good qualities—merit and good qualities that cannot be kept secret, that cannot be overlooked, that force themselves on the notice of all who come in contact with their fortunate possessors. And this becomes all the more evident when

one reflects on the fact, that many of our most distinguished Irishmen, now residing in England, commenced life there with everything against them but good health, good characters, well-trained minds, a sound knowledge of their work, whatever it was which they undertook to do, and industry. Poor, unfriended, and without family connections in England, most of them, at the beginning of their careers, were also without that cool, respect-commanding self-possession, so characteristic of the true-born Briton. God and themselves were all they had to depend on. All the more creditable then, assuredly it must be admitted by all, is the success attained by so many of them in the face of such difficulties, such defects; more creditable alike to themselves and to those schools in "the old country" at which they were educated as boys. Yes, ten times more creditable than if they had started on their life-voyage upon familiar waters, among their own kith and kin, and had the wind and tide from the beginning in their favour.

Nothing speaks more strongly in favour of Irish schools than the successful careers in England of so many of their old boys.

English people are not easily carried away by mere pretensions to learning, hollow promises, vain showiness, and the like. Englishmen who have appointments to give away and work to dispose of are not, as a rule, particularly credulous, easily imposed on, ardent, impressionable. And assuredly no unfriended Irishman has ever attained in England to the first rank of his profession—clerical, medical, legal, or any other—without real ability, much energy, thorough knowledge of, and close attention to, his business, and the power

of concentrating readily his thoughts upon the subject, whatever it may be, that he wants to master. Sound, careful teaching in one's boyhood is what especially gives this power of concentration and attention to business, which is so indispensably necessary to self-education, self-advancement. This sound, careful teaching can be readily procured for one's son in Ireland. It is undoubtedly to this sound education in their early lives that the distinguished Irishmen at present in England owe entirely their success—success which, all honour to them, they have achieved in spite of numerous difficulties; difficulties that to those less soundly educated as boys would have been possibly insurmountable.

Is it not extraordinary that our Irish schools should yearly send forth into the world so many lads enabled to win fame and fortune for themselves even in England? The competition for all posts of honour and emolument and trust in England must be enormous. How is it that any of these posts are ever won by old Irish schoolboys? still more, how is it that so many of them are? If we are not to suppose that the average Irishman is naturally cleverer and more diligent than the average Englishman, we are forced to conclude that, all consideration of favouritism being laid aside, the former is the better educated of the two, be the cause of this better education what it may. If this be so, what a splendid testimony it is in favour of Irish education?

Whatever be the cause of the Irishman's success in England, one thing at all events is certain: he does succeed there. Yes; the young Irishman whose only education hitherto had been in Ireland, goes over to

England, without a friend there, without a fortune, without family associations of any kind, and, notwithstanding his Irish manners and accent, and his friendlessness, he makes friends for himself, gets employment, and wins his way to high, honourable, and lucrative positions; and that over the heads of thousands of young Englishmen, and of many Irishmen, too, educated in England—he whose only education was, like his manners and his accent, Irish!

Can it be that it is to his Irish education he owes all his success? The question is full of interest to every Irish parent with a son old enough to send to school. If one's son is more likely to succeed even in England, not to say Ireland, if educated as a boy in Ireland, then it is clearly not wise in his parents to send him to an English school.

“But surely,” it may be objected, “there must be many distinguished Irishmen in England, who were educated not at Irish but at English schools, whose names have never reached you.” This I am prepared, for argument's sake, to grant; but who can they be? If their names have never reached me or any of those English friends of mine to whom I wrote asking for information on the subject (see p. 32)—these being all men of experience, ability, and right willing to assist me—can these omitted persons justly be regarded as many in number or really “distinguished”? *

* Among our distinguished home-educated countrymen, resident in England, are the following:—The Bishop of Peterborough, Right Hon. Sir Charles Russell, M.P., Lord Wolseley, Sir Frederick Burton, Sir William MacCormac, Dr. Quain, Dr. Villiers Stanford, Right Hon. David Plunket, M.P., Hon. Sir J. C. Mathew, Professor Tyndall, Dr. W. H. Russell, Sir Robert Montgomery, and Mr. W. G. Wills—stars each of them, it will be admitted, in his own department.

II. The number of Irishmen educated at Irish schools who have won for themselves by their talents, industry, and knowledge of their work, respectable positions in England, in every calling of life, is immense.

I have lying before me on the table "Crockford's Clerical Directory" and "Churchill's Medical Directory"—the former containing in its 1305 pages the names of all the Episcopalian clergymen in Great Britain and Ireland; the latter, in the English part of it, containing 851 pages. If any one is anxious to see how many Irishmen have come fairly to the front in England at the medical or the clerical profession, he has but to glance through these books; and he will be surprised at the large number of them—home-educated Irishmen, resident in England—who have "Trin. Coll., Dub.," appended to their names. Of these we may fairly assume that 95 per cent., at the least, were educated as boys in Ireland. For we may surely assume that not more than, at the most, 5 per cent. of our Irish middle-class boys go to English schools for their education, then enter Trinity College, Dublin, and then go back to reside in England.

It is, of course, open to any one to challenge my statistics. Let him who does so, however, not rest content with merely cavilling at them, but fairly put them to the test. This might be done in this way: Let the first hundred of the fairly successful doctors and clergymen, graduates T. C. D., residing in England, whose names appear in these directories be each requested to kindly state where, if an Irishman (for T. C. D. numbers amongst its graduates several Englishmen), he was educated as a boy, whether in England or Ireland—an addressed post-card being sent in every

case for the reply. I have no doubt that the conclusion arrived at, as the result of such an experiment, would tally with the results that I have arrived at already in regard to the most distinguished amongst them. Of the most distinguished of the Irishmen now living in England I have already disposed very satisfactorily, as it seems to me. These, our most distinguished countrymen, were nearly all, as I have shown, educated as boys in Ireland. In my last remarks I have referred merely to those Irishmen who have earned for themselves respectable, comfortable, mediocre positions in England, as incumbents, dispensary doctors, &c. Of these the large majority—95 per cent. at the least—were probably educated in Ireland.

What stronger testimony could there be in favour of our Irish education, if only the testimony be trustworthy? Let him who impugns it take care that his objections be real and substantial, and not merely frivolous and captious. Let him give his reasons for any objections he may raise.

One thing, at all events, is certainly clear—as I shall explain and establish in the following chapter—that is, that of our most distinguished living Irishmen, all the world over, at least 90.4 per cent. were educated, as boys, in Ireland. In regard to the ordinary Irishmen in respectable though not in very distinguished positions, now resident in England, I feel quite satisfied in my own mind—though, as I admit, I have not endeavoured to put the matter to the test in the same way—that it is exceedingly probable that of these at least 95 per cent. were educated, as boys, in Ireland.

CHAPTER V.

HOW THE WRITER ARRIVED AT THE SEVERAL PERCENTAGES OF THE DISTINGUISHED IRISHMEN EDUCATED, AS BOYS, (α) IN IRELAND; (β) IN ENGLAND; AND (γ) PARTLY IN THE ONE COUNTRY, PARTLY IN THE OTHER.

I MAY be asked how it is that I have concluded that of our most distinguished living Irishmen there were, as stated by me in the preceding pages (7, 14, 19)—

Educated in Ireland exclusively	. . .	90.4 per cent.
„ „ England „	. . .	5.2 „ „
„ partly in England, partly in Ireland		4.4 „ „
		<hr/>
Total . . .		100

Well, I shall make a clean breast of it. To begin with, I procured a copy of “Thom’s Directory” for 1886, and I marked in it the names of all the Church dignitaries, and some other noteworthy clergymen; all the Judges, all the County Court Judges, all the Benchers, who are not County Court Judges or Judges; all the county infirmary doctors; all the superintendents of lunatic asylums; all the county surveyors, the medical practitioners in Dublin who are lecturers and professors, all the principal University Fellows and Professors, and others who have made

some reputation for themselves, whose names appear in that portentous volume—with certain exceptions. The exceptions were made in regard to those members of any of the foregoing classes of whose places of education I was already informed—whether by friends or common report. For example, I did not mark the name of the Dean of Derry, for I knew beforehand that he was educated in England; nor that of Sir Andrew S. Hart, Vice-Provost, T.C.D., as he is, I know, an old Foyle College boy.

Perhaps the most remarkable Irishmen who were *not* educated in Ireland, are Mr. Parnell and Mr. Mahaffy.

The next thing I did was this: I wrote to every member of each of the foregoing classes (Church dignitaries, Judges, &c.) whose name was marked by me, asking each to kindly tell me where he was educated as a boy. In nearly all my applications I enclosed a post-card, addressed to myself, for the reply, so as to diminish, as far as I possibly could, the trouble I felt I was imposing.

What I did with the replies was this: I divided them into three classes: (α) that of those who were educated as boys in Ireland exclusively; (β) that of those who were educated in England exclusively; and (γ) that of those who were educated partly in the one country, partly in the other. And I then totted up the number of names on these several lists.

The next thing I did was this: I jotted down the names of all those leading distinguished Irishmen with whose place of education I was already familiar, putting down, as in the former case, the names of those who were educated exclusively in England in one list; of those who were educated in England *plus* Ireland

in another; and of those who were educated in Ireland exclusively in a third; and then I totted up the names on each of these lists.

The next thing I did was this: I wrote to two or three friends who are in Holy Orders in England, to two or three of my friends at the Bar there, and to two or three of them who are at the medical profession, asking each, as a personal favour, to oblige me by giving me the names and addresses of ten or twelve (if he knew so many) of the principal Irishmen in England who, having emerged as clergymen, barristers, medical doctors, or otherwise, out of obscurity, have won their way to high positions in that country. As soon as the names of these Irishmen who have thus distinguished themselves in England were furnished to me, I wrote to each of them, asking him to be so kind as to tell me where he was educated as a boy. And I then, in the same way, made three lists of these—a list of those who were educated in Ireland exclusively, of those who were educated in England exclusively, and of those who were educated partly in the one country, partly in the other.

The net result of my inquiry was this: I found that of the most distinguished living Irishmen residing in England and Ireland there were, as shown by the lists when on a certain date I closed them—

Educated in Ireland exclusively . . .	521 *
„ „ England „ . . .	30
„ partly in Ireland, partly in England	25
Total . . .	576

* These 521 are not, be it noted, inclusive of the officers of the I. C. S. and the Army, referred to on pp. 71-74; nor of the Irishmen living abroad, recorded on pp. 64-71.

I promised to make a clean breast of it, and I have done so. This is the way that I arrived at the several percentages, viz., 90.4, 5.2, and 4.4.

In regard to those who did not reply to me, it may assuredly be safely assumed that at least as large a proportion of them was educated in Ireland as of those who did reply.

It may, perhaps, be urged that we should not lay too much stress upon the remarkably large percentage of distinguished Irishmen who were educated, as boys, exclusively in Ireland, unless it can be, at the same time, shown that a really large number of Irish boys are yearly educated in England. That a really large number of Irish boys are, and have been for years past, educated yearly in England is denied by no one.* That of the 576 most distinguished living Irishmen, at home and abroad, rather over 90 per cent. were educated exclusively in Ireland I have pointed out. That, therefore, all question as to the exact number of Irish boys who are educated in England being laid aside, a positively excellent education can be had in Ireland, is manifest—a conclusion that surely cannot but give satisfaction to those Irish parents, at least, whose means are at present somewhat straitened.

The grammar-school education of Ireland must be, indeed, good, seeing how abundant and good is the fruit it yearly produces.

* "Very many boys who might take advantage of a Royal School education are sent to schools in England," formally record the Endowed Schools (Ireland) Commissioners, 1881, in their *Report*, vol. i. p. 29.

CHAPTER VI.

*THE NAMES OF SOME DISTINGUISHED LIVING IRISH-
MEN WHO WERE EDUCATED, AS BOYS, EXCLU-
SIVELY IN IRELAND.*

THE names of the school or schools where each was educated is appended to the name only in cases where (α) the person to whom I wrote asking whether he was educated in England or Ireland especially mentioned in his reply the school or schools in Ireland at which he was educated; and (β) where I knew of the place of education either from my own personal knowledge, or having been informed of it by friends, or by report. According to the same system, the words "private tuition" have been added by me in sundry cases. In regard to the order of the names, first come the names of those residing in Ireland: then the names of those residing in England (or Scotland): next comes a list of Irishmen living now, or who lived till lately, abroad; and, lastly, a supplementary list of some Cork Queen's Coll. graduates.

Except that I have put the Judges and Church Dignitaries in List I. in some sort of order, I have made no attempt to classify the names in the lists, not thinking that from the classification of them any benefit worth speaking of would accrue.

In publishing these names I have had one, and only one, object in view, namely, to show what Irish teachers in their own country are able to accomplish :

ἀγαγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεθι αὐτούς.

Few of the day-schools referred to in the following lists exist now. They were, to speak generally, all started by the gentlemen who are mentioned as their Headmasters ; and when these died, so, too, did their schools. This is especially true of the day-schools in Dublin. There have been many famous day-schools in that city from time to time ; but when those who instituted them passed away, their schools in general ceased to exist.

Right Hon. Lord Monck, P.C., G.C.M.G., LL.D., (private school).*
 Right Hon. Lord Fitzgerald, P.C., Baron of Kilmarnock, Lord of
 Appeal in Ordinary (Day-school, Williamstown, Co. Dublin).†

* The following is the note appended to Lord Monck's name in *Thom's Directory* (1886) :—"A Commissioner of National Education. Was Governor-General of Canada 1861-67, and of the Dominion of Canada 1867-68. A Commissioner of Church Temporalities in Ireland 1869-81. Was M.P. for Portsmouth 1852-57. A Lord of the Treasury 1855-58."

† Lord Fitzgerald's letter to me on the subject I subjoin : it is interesting for many reasons. It is especially interesting as a memento of the good old times when Protestant and Catholic boys learned happily together in the same schoolroom. It was certainly not the want of good schools in Dublin and its neighbourhood, conducted by masters of their own denomination, that induced so many Protestant boys to go to Mr. Munday's. The letter will also recall the days when *multum non multa* was the grand principle acted on by the schoolmaster in the education of his pupils, and a thorough grounding of them in classics was the main object of his professional life. How many of the present-day schoolboys have read at thirteen, *inter alia*, part of the *Bucolics*, and four books of the *Æneid* ; the *Jugurthine*

Right Hon. John Naish, Lord Chancellor of Ireland, P.C., Judicial Commissioner, Educational Endowments (Tullabeg College, Tullamore, and Clongowes Wood College, Naas).

Right Hon. Lord Justice Fitzgibbon, P.C. (private tuition).*

War ; the Epistles and part of the Odes of Horace ; Lucian ; and part of Homer ? This is the letter :—

“DEAR MR. HIME,—My earliest place of education was at Mr. Munday’s school, Sea Fort, near Williamstown, Co. Dublin, where I was sent with an elder brother before I had quite reached six, and remained until thirteen.

“Although under Catholic management, Sea Fort School had a large proportion of pupils of the Established Church, of the best local families. When I joined it, about one-fourth were Protestant.

“Mr. Munday was a good scholar in English, Classics, and in Ancient and Modern History, and was assisted by teachers—especially by a very good resident classical teacher, a scholar of T. C. D.

“On Mr. Munday’s death the school passed into the hands of the Rev. Mr. Cahill, then a very popular preacher, who changed its locality to the vicinity of Black Rock, Co. Dublin. It did not prosper under his guidance, and died after a few years.

“When I left it I had read, *inter alia*, Virgil (part of Bucolics and four books of the *Æneid*) ; Sallust (Jugurthine War) ; Horace (Epistles and part of the Odes) ; and, in Greek, Lucian, and part of Homer.

“We had then none of the ‘helps’ that now smooth the way of the beginner. The road was then rough indeed.—Yours faithfully,

“FITZGERALD.”

The following is an excerpt from the note appended to Lord Fitzgerald’s name in *Thom’s Directory* (1886):—“Made Q.C. 1847 ; a Bencher of the King’s Inns, Dublin, 1855 ; Solicitor-General for Ireland 1855–56 ; Attorney-General for Ireland 1856–8, and again 1859–60 ; M.P. for Ennis 1852–60 ; Third Justice of the Queen’s Bench in Ireland, 1860–82 ; a Commissioner of National Education in Ireland, Governor Hibernian Military School, and a Visitor of the Queen’s Colleges.”

* The following is an excerpt from the note appended to Lord Justice Fitzgibbon’s name in *Thom’s Directory* (1886):—“Appointed Q.C. 1872 ; Law Adviser, Dublin Castle, 1876 ; Solicitor-General 1877 ; Privy Councillor, Ireland, 1879 ; Commissioner of National Education 1884 ; Judicial Commissioner Educational Endowments 1885.”

Right Hon. Lord Chief Baron Palles, P.C. (Clongowes Wood College, Naas).*

Right Hon. Lord Chief Justice Sir Michael Morris, P.C. (Galway Grammar-School).

Right Hon. A. M. Porter, Master of the Rolls, P.C. (Royal Academical Institution, Belfast).

Right Hon. Vice-Chancellor Chatterton, P.C. (Hamblin and Porter's School, Cork).

Right Hon. Justice Lawson, P.C. (Portora Royal School).†

Right Hon. Baron Dowse, P.C. (Dungannon Royal School).

Hon. Justice O'Brien (Middleton College).

Hon. Justice Harrison (Diocesan School, Ballymena; Belfast Academical Institution; and Collegiate School, Belfast).

Hon. Judge Andrews (Belfast Academical Institution).

Hon. Justice Murphy (Middleton College).

Hon. Judge Boyd (Portora Royal School).

Hon. Judge Townsend (private tuition and Dublin day-school).

Hon. Judge Monroe, P.C. (private tuition).

Hon. Judge Miller (Armagh Royal School).

Right Hon. John Thomas Ball, P.C., ex-Lord Chancellor (Dr. Smith's Day-school, Dublin).

Right Hon. Lord Ashbourne, P.C., ex-Lord Chancellor (Preparatory School, Carlow, and private tuition).

Right Hon. Lord Justice Barry, P.C., (Middleton College).

* The following is the reply which I received from Chief Baron Palles in answer to my letter asking him where he was educated:—"I was educated in Clongowes Wood College, Co. Kildare, and Trinity College, Dublin. I did not receive any part of my education, either general or legal, in England."

† The following is an excerpt from the note appended to Judge Lawson's name in *Thom's Directory* (1886):—"Called to the Irish Bar in 1840; appointed Queen's Counsel 1857; Sergeant-at-Law 1860; a Bencher of the King's Inns 1861; a Commissioner of National Education 1861; was Commissioner of Church Temporalities in Ireland 1869-81; Professor of Political Economy, T.C.D., 1841-45; Solicitor-General for Ireland 1861-65; Attorney-General for Ireland 1865-66; Commissioner for the Custody of the Great Seal, 1874; Third Justice of the Court of Common Pleas in Ireland, 1868-82. Was M.P. for Portarlington 1865-68."

- Hon. Judge O'Hagan (Day-school, Newry ; Jesuits' School, then in Hardwicke Street, Dublin ; Vicinage, Belfast).
- Right Hon. Jonathan Christian, P.C., ex-Lord Justice of Appeal (private tuition).
- Right Hon. Henry Ormsby, ex-Judge of the Chancery Division of the High Court of Justice in Ireland, P.C. (private tuition).
- Right Hon. Samuel Walker, Q.C., M.P., P.C., Attorney-General (Portarlington School).
- The MacDermot, Q.C., Solicitor-General (private tuition).
- Right Hon. Hugh Holmes, Q.C., M.P., P.C., ex-Attorney-General (Dungannon Royal School).
- John Gibson, Q.C., M.P., ex-Solicitor-General (Portora Royal School).
- His Honor Judge F. R. Falkiner, Q.C., Recorder of Dublin (Dr. Burke's School, Bective House, Dublin).
- Sir Samuel Ferguson, LL.D., Q.C., Knt., Pres. R.I.A., Deputy Keeper of Public Records (Academical Institution, Belfast).
- Sir William B. Kaye, Q.C., Knt., Under-Secretary to the Lord-Lieutenant (Bective College).
- His Honor Judge James Hamilton, Q.C., Recorder of Cork (Foyle College).
- His Honor Judge David Ross, LL.D., Q.C., Recorder of Belfast and Co. Court Judge of Antrim, Commissioner of National Education (private tuition).
- Charles Hare Hemphill, Q.C., First Sergeant (Dr. Wall's School, Hume Street, Dublin).
- William Ryan, Q.C.
- His Honor Judge R. Carson, Q.C., Co. Court Judge, Donegal (Foyle College).
- Sir Francis William Brady, Q.C., Co. Court Judge, Tyrone (Rev. J. Huddart's School, Mountjoy Square, Dublin).
- His Honor Judge Arthur Hamill, Q.C., Co. Court Judge, Roscommon (Academical Institution, Belfast, and Carlow College).
- His Honor Judge William F. Darley, Q.C., Co. Court Judge, Carlow (Rev. William White's School, S. Frederick Street, Dublin).
- His Honor Judge James A. Wall, Q.C., Co. Court Judge, Tipperary (Dr. O'Beirne's School, Carrickfergus, and Belfast Academical Institution).

- His Honor Judge Theobald A. Purcell, Q.C., Co. Court Judge, Limerick (Rev. Dr. Flynn's School, Harcourt Street, Dublin).
- His Honor Judge Richard Wilson Gamble, Q.C., Co. Court Judge, Armagh (Rev. Dr. Wall's School, Hume Street, Dublin).
- His Honor Judge George Waters, Q.C., Co. Court Judge of Cavan, Waterford, and Leitrim (Hamblin and Porter's School, Cork).
- His Honor Judge Thomas Lefroy, Q.C., Co. Court Judge of Down (private tuition).
- His Honor Judge R. Ferguson, Q.C., Co. Court Judge, Cork, W. R. (private tuition).
- C. Rolleston-Spunner, Q.C., ex-Co. Court Judge.
- David R. Pigot, Master of the Court of Exchequer (private tuition and a Dublin school).
- Arthur Courtenay, Master of the Common Pleas (private tuition, and Mr. Bassett's School, Dublin).
- Wm. R. Bruce, Master of the Queen's Bench Division (Rev. J. S. Porter's School, Belfast, and Belfast Academical Institution).
- J. Fox Goodman, Master of the Crown Office (Dr. Lardner Burke's School, Dublin).
- C. J. O'Donel, B.L., Police Magistrate, Dublin.
- J. A. Byrne, Q.C., Police Magistrate, Dublin (Carlow Diocesan School).
- George Keys, Q.C., Police Magistrate, Dublin (Dungannon Royal School).
- R. P. Carton, Q.C. (Belvidere College, Dublin, and Clongowes Wood College, Naas).
- His Grace the Archbishop of Armagh, Lord Primate of Ireland (Feinaglian Institution, Dublin, and private tuition).
- The Lord Bishop of Down and Connor (Dr. John Browne's School, Dublin, and Rev. E. Geoghegan's School, Hume Street, Dublin).
- The Lord Bishop of Cork (Rev. Dr. Flynn's School, Dublin).
- The Lord Bishop of Cashel (Dr. Bell's School, Clonmel).
- The Lord Bishop of Killaloe (Ennis College).
- The Lord Bishop of Kilmore (Galway Grammar School).
- The Lord Bishop of Ossory (private tuition).
- The Lord Bishop of Clogher (Foyle College).
- His Grace the Most Rev. Dr. M'Gettigan, Archbishop of Armagh, Primate of Ireland (in Derry).

Most Rev. Dr. Leahy, Bishop of Dromore (Bloomfield School, Dublin).

Most Rev. Dr. Delany, Bishop of Cork (Day-schools in Cork).

Most Rev. Dr. Browne, Bishop of Ferns (St. Peter's College, Wexford).

His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin (Catholic University School, Dublin).

His Grace the Most Rev. Dr. Croke, Archbishop of Cashel (Charleville Endowed School).

Most Rev. Dr. MacCormack, Bishop of Achonry (Ballinasloe Classical School and St. Jarlath's College, Tuam).

Most Rev. Dr. Fitzgerald, Bishop of Ross (Dr. Riordan's Seminary, Middleton).

Most Rev. Dr. Nulty, Bishop of Meath (Diocesan Seminary, Navan).

Most Rev. Dr. Carr, Bishop of Galway (private tuition, and St. Jarlath's College, Tuam).

Most Rev. Dr. Conaty, Bishop of Kilmore (Cavan College).

Most Rev. Dr. Conway, Bishop of Killala (Killala Classical School).

Most Rev. Dr. Logue, Bishop of Raphoe (Mr. Campbell's School, Buncrana).

Most Rev. Dr. Donnelly, Bishop of Clogher.

Most Rev. Dr. MacCarthy, Bishop of Cloyne and Queenstown.

Most Rev. Dr. Higgins, Bishop of Kerry (The College, Killarney).*

Rev. John Gwynn, D.D., ex-F.T.C.D., ex-Dean of Derry, Archbishop King's Lecturer, T.C.D. (Portora Royal School).

Very Rev. Robert Humphreys, A.M., Dean of Kilfenora (Middleton College and Ennis College).

Very Rev. William Skipton, A.M., Dean of Killala (Foyle College).

Very Rev. Samuel O. Madden, D.D., Dean of Cork (Academic Institute, Harcourt Street, Dublin).

* To the Deans and Archdeacons of the Roman Catholic Church I did not write asking for information as to their places of education, nor to the Presbyterian or other Dissenting Ministers, for I was informed, on excellent authority, that these were very nearly all educated, as boys, exclusively in their own country. Had their names, then, been taken into account by me in my calculations, it is evident that the percentage of noteworthy home-educated Irishmen would have been considerably larger than even 90.4.

- Very Rev. Thomas Hare, D.D., Dean of Ossory (Dr. Horman's School, Seapoint, Blackrock).
- Very Rev. John Morgan, D.D., Dean of Waterford (Middleton College).
- Very Rev. William C. Townsend, D.D., Dean of Tuam (Edgeworthstown School).
- Very Rev. John R. Dowse, A.M., Dean of Ferns (Diocesan School, Wexford).
- Very Rev. F. Swift, A.M., Dean of Clonmacnoise (Rev. Dr. Flynn's School, Harcourt Street, Dublin).
- Very Rev. James Byrne, A.M., ex-F.T.C.D., Dean of Clonfert (Diocesan School, Carlow).
- Very Rev. J. F. Robbins, A.M., Dean of Killaloe (Rev. J. Studert's School, Dublin).
- Very Rev. G. A. Chadwick, D.D., Dean of Armagh (Day-school, Dublin).
- Very Rev. T. Le B. Kennedy, D.D., Dean of Clogher (Dublin).
- Very Rev. H. H. Dickinson, D.D., Dean of the Chapel Royal (Rev. Dr. Flynn's School, Harcourt Street, Dublin).
- Very Rev. Thomas Bunbury, A.M., Dean of Limerick (Dr. Coghlan's School, Queenstown, and private tuition).
- Very Rev. Horace T. Fleming, A.M., Dean of Cloyne (private tuition, and Dr. Browne's School, Bandon).
- Very Rev. J. Morgan Reeves, A.M., Dean of Ross (private tuition).
- Very Rev. Wm. Warburton, D.D., Dean of Elphin (private tuition and Belfast Academical Institution).
- Very Rev. John W. Murray, LL.D., Dean of Connor (Dr. Wall's School, Hume Street, Dublin).
- Ven. Wm. Creek, D.D., Archdeacon of Kilmore (Newry Academy and private tuition).
- Ven. H. Jellett, D.D., Archdeacon of Cloyne (Carlow Diocesan School.)
- Ven. M. T. De Burgh, A.M., Archdeacon of Kildare (Belmont School, Stillorgan, *sub ferula* Dr. John Smyth).
- Ven. Fitzmaurice Hunt, A.M., Archdeacon of Ardagh (Clergy Sons' School, Edgeworthstown).
- Ven. John Bowles, A.M., Archdeacon of Killaloe (Hamblin and Porter's School, Cork).
- Ven. John Ribton Gore, A.M., Archdeacon of Achonry (Castledawson School, Williamstown).

- Ven. John Cather, A.M., Archdeacon of Tuam (Omagh School and Foyle College).
- Ven. Garrett Nugent, A.M., Archdeacon of Meath (Hamblin and Porter's School, Cork).
- Ven. Wm. Edward Meade, D.D., Archdeacon of Armagh (Middleton College).
- Ven. Alexander M. Kearney, A.M., Archdeacon of Elphin (private tuition).
- Ven. R. d'A. Orpen, A.M., Archdeacon of Ardfert (private tuition).
- Ven. Mervyn Archdall, A.M., Archdeacon of Cork (private tuition and private school, Co. Wexford).
- Ven. George R. Wynne, A.M., Archdeacon of Aghadoe (private tuition).
- Ven. Wm. C. Gorman, A.M., Archdeacon of Ossory (Dr. Wall's School, Hume Street, Dublin, and private tuition).
- Ven. Henry J. Woodroffe, A.M., Archdeacon of Ross (Mr. Smith's School, Dublin).
- Ven. S. Finlay, D.D., Archdeacon of Clogher (Rev. R. D. Allen's School, Croghan House, Killeshandra).
- Ven. S. O'N. Cox, A.B., Archdeacon of Raphoe (Rev. J. P. Sargent's, North Great George's Street, Dublin).
- Ven. Lewis H. Streane, A.M., Archdeacon of Glendalough (private tuition).*
- Ven. Theophilus Campbell, D.D., Archdeacon of Dromore (Rev. J. P. Huddert's School, Dublin).
- H. P. Jellett, Q.C. (Rev. J. Payne Sargent's School, Dublin, and Clergy Sons' School, Edgeworthstown).
- John Toleken, M.D., ex-S.F.T.C.D. (Hamblin and Porter's School, Cork).
- Wm. Homan Newell, C.B., LL.D., Commissioner of National Education (Kilkenny College).
- The Right Hon. Lord Rosse, LL.D., T.C.D., D.C.L., F.R.S., Chancellor of Dublin University, Commissioner of National Education (private tuition).
- Rev. John Hewitt Jellett, D.D., Provost of Trinity College, Dublin, Commissioner of National Education (Kilkenny College and Middleton College).

* In the letter in which he informed me where he was educated, Archdeacon Streane gave me the following information with regard to his son :—"My son, now Fellow, Dean, and Lecturer of Corpus College, Cambridge, was home-educated by me. He is Hebrew Lecturer."

- Rev. George Salmon, D.D., D.C.L., F.R.S., S.F.T.C.D., Regius Professor of Divinity, T.C.D. (Hamblin and Porter's School, Cork).
- Rev. T. Stack, D.D., S.F.T.C.D. (Day-school, Dublin).
- Rev. Samuel Haughton, M.D., LL.D., D.C.L., S.F.T.C.D., F.R.S., President R.I.A. (Carlow Diocesan School).
- Sir Andrew Searle Hart, LL.D., S.F.T.C.D., Knt. Vice-Provost (Foyle College).
- E. T. Bewley, LL.D., Q.C., Regius Professor of Feudal and English Law, T.C.D. (Rev. Dr. Flynn's School, Harcourt Street, Dublin).
- Rev. H. R. Poole, D.D., F.T.C.D. (Endowed School, Bandon).
- Rev. Joseph A. Galbraith, S.F.T.C.D. (Rev. John Payne Sargent's School, Dublin).
- Thomas Maguire, LL.D., F.T.C.D., Professor of Moral Philosophy, T.C.D. (Rev. Dr. Flynn's School, Harcourt Street, Dublin).
- George F. Shaw, LL.D., F.T.C.D. (Rev. J. P. Sargent's School, N. Grt. George's Street, Dublin).
- Robert Y. Tyrrell, M.A., F.T.C.D., Regius Professor of Greek, T.C.D. (Mr. Heazle's School, Hume Street, Dublin, and private tuition).
- John Kells Ingram, LL.D., S.F.T.C.D., Librarian, Trinity College (A Day-school, Newry).
- Rev. J. W. Stubbs, D.D., S.F.T.C.D. (Bective College, Dublin).
- Rev. George T. Stokes, B.D., Professor of Ecclesiastical History, T.C.D. (Galway Grammar School).
- Hastings Crossley, M.A., F.R.U.I., Professor of Greek, Queen's College, Belfast (Dungannon Royal School).
- John Casey, LL.D., F.R.S., F.R.U.I. (Mitchelstown School).
- Wm. Snow Burnside, M.A., F.T.C.D., F.R.S., Professor of Mathematics, T.C.D. (private tuition).
- Arthur W. Panton, M.A., F.T.C.D. (Rev. J. Andrew's School, Blackhall St., Dublin, and Rev. Dr. Stackpoole's School, Kingstown).
- George F. Fitzgerald, M.A., F.R.S., F.T.C.D., Professor of Natural Philosophy, T.C.D. (private tuition).
- William K. Sullivan, Ph.D., D.Sc., President of the Queen's College, Cork (Day-schools in Cork).
- John C. Malet, M.A., F.R.S., F.R.U.I. (private tuition, and Dr. Stackpoole's School, Kingstown).
- Edward Dowden, LL.D., Professor of Oratory and of English Literature, T.C.D. (private tuition).

- Benjamin Williamson, M.A., F.T.C.D., F.R.S., Prof. of Nat. Phil. (Endowed School, Bandon, and Kilkenny College).
- George L. Cathcart, M.A., F.T.C.D. (Mr. Rudkin's School, and Mr. North's School, Dublin).
- Sir Robert P. Stewart, Knt., Mus. D., Professor of Music, T.C.D. (private tuition).
- L. C. Purser, M.A., F.T.C.D. (Portora Royal School).
- Rev. J. Leslie Porter, D.D., LL.D., President of the Queen's College, Belfast (private tuition).*
- T. W. Moffett, LL.D., President Q. Coll., Galway (private tuition).
- Rev. T. Abbott, B.D., F.T.C.D., Professor of Biblical Greek, and of Hebrew, T.C.D., sometime Professor of Moral Philosophy (Mr. Sargent's School, Dublin, and private tuition).
- George J. Allman, LL.D., F.R.S., Professor of Mathematics, Queen's College, Galway (Dr. Wall's, Hume Street, Dublin).
- Sir Thomas A. Jones, Knt., President of the Royal Hibernian Academy (private tuition).
- William S. McCay, M.A., F.T.C.D. (Foyle College and Portora).
- W. H. S. Monek, M.A., Chief Clerk Bankruptcy Court, sometime Professor of Moral Philosophy, T.C.D. (private tuition).
- John B. Bury, M.A., F.T.C.D. (Diocesan School, Monaghan, and Foyle College).
- Anthony Traill, LL.D., M.D., F.T.C.D. (Dr. Young's Collegiate School, Belfast).
- Francis Tarleton, LL.D., F.T.C.D. (private tuition).
- John H. Bernard, F.T.C.D., (Bray College, and St. John's College, Newport, Tipperary).

* In reply to my letter Dr. Porter wrote to me :—

"I am an advocate of home education. . . .

"Both my sons have been educated wholly in Irish schools (Belfast), and I have no reason to be ashamed of their progress. The elder gained first Honors throughout his whole course in the Queen's University—'double firsts' with B.A. Going direct from home he took ninth place (out of upwards of 200) in the Civil Service (India) Examination, and is now Magistrate and Collector, N.W. Provinces, India.

"My other son (aged 18) has just entered the Royal University, taking a first-class Exhibition and first classical Scholarship at the January Examination. I mention these facts to show that I prefer, and think I have reason to prefer, Irish school education."

- Robert Crawford, M.A., Professor of Civil Engineering, T.C.D. (Day-school, Ballyshannon, and Foyle College).
- H. Brougham Leech, LL.D., Professor of Jurisprudence and International Law, T.C.D. (Dungannon Royal School).
- Rev. James MacIvor, D.D., ex-F.T.C.D., some time Professor of Moral Philosophy, T.C.D. (Foyle College).
- James Apjohn, M.D., F.K.Q.C.P.I., ex-Professor of Mineralogy and Chemistry, T.C.D. (Erasmus Smith's School, Tipperary).
- Rev. R. M. Conner, F.T.C.D. (Bandon Endowed School).
- E. P. Culverwell, F.T.C.D.*
- W. R. W. Roberts, F.T.C.D. (private tuition).
- Rev. Joseph Carson, S.F.T.C.D., D.D. (Dr. Coghlan's School, Queenstown).
- Rev. T. T. Gray, M.A., F.T.C.D. (Dr. Wall's School, Portarlinton).
- E. P. Wright, M.D., Professor of Botany, T.C.D. (Dublin).
- Sir William Stokes, M.A., F.R.C.S.I., Knt., Vice-President, Royal College of Surgeons; Surgeon to Richmond Hospital, Ireland (Royal School, Armagh; Mr. Rudkin's Day-school, Dublin; and private tuition).†
- Sir Charles A. Cameron, M.D., F.R.S., President of the Royal College of Surgeons, Ireland, and Vice-President of the Institute of Chemistry, Great Britain (Schools in Dublin).
- F. R. Cruise, M.D., President of the King and Queen's College of Physicians, Ireland (Belvidere College, Dublin, and Clongowes Wood College, Naas).
- Robert McDonnell, M.D., F.R.S., F.R.C.S.I., President of the Academy of Medicine in Ireland (private tuition).

* "With the exception of a month or two at a private school," writes Mr. Culverwell to me, "I was educated by private tutors until fifteen, when I entered the Royal College of Science (where the present Royal Astronomer was Professor of Mathematics); and having obtained the diploma for civil engineering there, I entered T.C.D. when eighteen."

† With the following paragraph Sir William's reply to me concluded:—

"I feel sure that the statistical record you are preparing will be not only of interest but of use in inducing parents to educate their sons in their own country."

- Sir George H. Porter, Knt., M.B., F.R.C.S.I., Surgeon to the Queen in Ireland (private tuition).
- Wm. Colles, M.D., F.R.C.S.I., Surgeon in Ordinary to the Queen in Ireland, Regius Professor of Surgery, T.C.D. (Feinaglian, Luxemburg, Dublin).
- Wm. Moore, M.D., Physician to the Queen in Ireland (Dr. Stackpoole's School, Kingstown).
- Edward H. Bennett, M.D., Professor of Surgery, T.C.D. (Hamblin and Porter's School, Cork).
- John Magee Finny, M.D., Vice-President of the King and Queen's College of Physicians (Hamblin and Porter's School, Cork).
- Arthur Wynne Foot, M.D., F.K.Q.C.P.I., Professor of the Theory and Practice of Physic in the School of Surgery, Dublin (Dr. Wall's School, Portarlington).
- J. T. Banks, M.D., F.K.Q.C.P.I. (Ennis College).
- Ed. Mapother, M.D., Vice-President of the Royal College of Surgeons, Ireland (Rev. Dr. Fleury's School, Dublin).
- Wm. I. Wheeler, M.D., ex-President of the Royal College of Surgeons (Rev. Dr. Fleury's School, Dublin).
- J. B. Quinlan, M.D., F.K.Q.C.P.I. (Belvidere College, Dublin, and Kingstown School).
- G. E. Carre, M.B., Superintendent of the Lunatic Asylum, Omagh (Foyle College).
- Rev. Matthew Leitch, M.A. (Belfast), Professor of Biblical Criticism, Assembly's College, Belfast (Portora).
- John McCallum, M.A. (Belfast), Head Inspector of National Schools.
- E. D. Gray, M.P., of the *Freeman's Journal* (private tuition).
- Sir T. F. Brady, Knt., Inspector of Fisheries, and Hon. Sec. of the Society for the Prevention of Cruelty to Animals (Mr. Costello's Day-school, Dublin).
- T. D. Sullivan, M.P., of the *Nation*, author of Poems, &c. (Day-school, Bantry).
- J. J. Clancy, M.P., of the *Nation* (Summer Hill College, Athlone).
- Sir Ralph Cusack, M.A., Knt. (Middleton College).
- J. R. Kirkpatrick, M.D., L.R.C.S.I., F.K.Q.C.P.I., Professor of Midwifery, T.C.D., and King and Queen's College of Physicians, Ireland (private tuition). [Dr. Kirkpatrick's three brothers were also educated exclusively in Ireland: the eldest, Lord Portarlington's agent—at Portora; the next, Governor

- of Milbank Prison ; and the next, Head of the Crown Land Department, Canada—both these, privately.]
- E. F. Litton, Q. C., Land Commissioner (private tuition).
- Rev. R. Ross, present Moderator of the General Assembly (private school, Eglinton, Derry).*
- J. A. Eames, M.D., F.R.C.S.I., Superintendent of the Cork Lunatic Asylum (Foyle College).
- Sir William Miller, M.B., L.R.C.S.I., Knt., three times in succession Mayor of Derry, Surgeon to the City and County of Derry Infirmary (Foyle College).
- Edmund Murphy, J.P., Government Valuator (Day-school, Dublin).
- George Posnett, Esq., J.P., Government Valuator (R. A. Institution, Belfast).
- Sir Edward Cecil Guinness, Bart., M.A., D.L. (private tuition).
- Arthur Kavanagh, Lieutenant and *Custos Rotulorum* of the Co. Carlow (private tuition).
- Lombe Atthill, M.D., L.R.C.S.I., F.K.Q.C.P.I., ex-Master Rotunda Hospital (Portora).
- George H. Kidd, M.D., F.R.C.S.I., Obstetric Surgeon to the Coombe Lying-in Hospital.
- John K. Barton, M.D., F.R.C.S.I., Surgeon to the Adelaide Hospital (Dr. Flynn's School, Dublin).
- Rev. James Monahan, D.D., Rector of St. Mary's, Treasurer of Christ's Church Cathedral (Foyle College).
- Andrew Reed, LL.D. (Q.U.I.), B.L., Inspector-General of the Royal Irish Constabulary.
- Lieut.-General R. H. Sankey, R.E., C.B., Chairman of the Board of Public Works (Rev. Dr. Flynn's School, Dublin).
- T. J. Bellingham Brady, LL.D., Assistant Commissioner of Intermediate Education (Belvidere College).
- Arthur Hill Curtis, LL.D., Assistant Commissioner of Intermediate Education (Rev. Dr. Flynn's School, Harcourt Street, Dublin).
- Colonel Waring, M.P. (private tuition).
- Henry R. Swanzy, M.B., F.R.C.S.I., Professor of Ophthalmic and Aural Surgery, R.C.S.I. (Rathmines School).
- C. E. Fitzgerald, M.D., Surgeon Oculist in Ordinary in Ireland to Her Majesty (private tuition).

* The Moderator's son, John Ross, one of the most rising young barristers at the Irish Bar, was educated at Foyle College.

James Little, M.D., F.K.Q.C.P.I., Professor of Practice of Medicine, R.C.S. (The Academy, Cookstown; and Armagh Royal School).

Rev. Thos. Croskery, D.D., Professor of Theology, Magee College, Derry (Day-school, Downpatrick).*

Rev. Edmund Maturin, A.M., ex-Scholar and Gold Medallist T.C.D., Rector of Malin, Co. Donegal (private tuition).†

Sir Charles Gavan Duffy, Knt., K.C.M.G.‡

* "The works Professor Croskery has published are of prime excellence. His treatise, entitled, 'A Catechism on Plymouthism,' has been translated into several European languages. A second work which he published on 'Plymouth Brethrenism' was considered by competent judges to be the best book of the kind. In his 'Irish Presbyterianism' the history, character, and present position of the Presbyterian Church in Ireland are traced, and described with masterly comprehensiveness and skill, and it deserves to rank as a text-book of Irish Presbyterianism. Dr. Croskery was also a prolific contributor to the leading quarterlies and monthlies. More than twenty years ago he began to write for the *Edinburgh Review*. He has since written many articles to the same magazine, chiefly on Irish questions, as well as articles on theology, politics, literature, and history to *Fraser*, the *British Quarterly Review*, the *British and Foreign Evangelical Review*, the *London Quarterly Review*, the *Princeton Review*, the *Presbyterian Review*, and others. During twenty years of his life there was no busier pen than Professor Croskery's, and, among other work, he was engaged by the editors of the 'Pulpit Commentary' to write a commentary on all the Pauline Epistles. Dr. Croskery loved work, and laboured successfully, despite his enfeebled health. While still in the prime of his intellect, with his enthusiasm unspent, and in the midst of his usefulness, he has been called away to his rest."—*Londonderry Standard* (Oct. 4, 1886).

† Author of "Brief Memoirs of all the Bishops of Derry," "Thoughts on the Infallibility of the Church," "Lectures on the Origin of Christianity in England and Ireland," &c. Mr. Maturin's father, Rev. Henry Maturin, D.D., ex-F.T.C.D., Rector of Clondavadogue, was also educated exclusively in Ireland.

‡ The following letter, written to me from Nice (July 14, 1886), will interest the reader:—

"DEAR SIR,—I was educated exclusively in Ireland—first, at the once famous school of the Rev. John Blakeley, Presbyterian minister in Monaghan; and I afterwards attended lectures at the Belfast Institution. Though a Catholic, I was sent to these Presbyterian schools

George Fottrell, Solicitor, Clerk of the Crown, County and City of Dublin (Jesuits' Day College, Belvedere, Great Denmark Street, Dublin).

Justin McCarthy, M.P. (Day-schools, Cork).

T. M. Healy, M.P. (National Schools of Bantry and Lismore, and Christian Brothers Schools, Fermoy).

John Dillon, M.P. (Dublin).

T. P. O'Connor, M.P. (Summer Hill College, Athlone).

William Johnston, M.P. (Downpatrick Diocesan School, and private tuition).

William O'Brien, M.P. (Diocesan College of Cloyne, Co. Cork).

John H. Brett, C.E., Co. Surveyer of Antrim (Rev. Dr. Price's Academy, Waterford).

James Price, M.I.C.E., M.A.I., C.E.*

G. F. Duffey, M.D., F.K.Q.C.P.I. (Dr. Stackpoole's, Kingstown).

because there was no Catholic school in the county where I was born much above the condition of a poor school.

"I did not go to the Dublin University because of the religious tests that existed there.—Yours faithfully, C. GAVAN DUFFY."

Catholics were admitted to degrees in T.C.D. in 1794; to Fellowships and Foundation Scholarships in 1873.

A writer in the *St. James's Gazette* of Sept. 14th, 1886, reviewing Sir C. Gavan Duffy's "The League of North and South—an Episode in Irish History," 1850-1854, thus begins:—"Sir Charles Gavan Duffy" the some time brilliant member for New Ross, and the eloquent editor of the *Nation* "is one of the ablest men, and quite the most brilliant writer, among those now living who have striven at one time or another for the cause of the national independence of their native country." The following excerpt is from the note to his name in *Thom's Directory* (1886):—"Sir Charles Gavan Duffy was called to the Irish Bar in 1845. Editor of the *Nation* newspaper 1842. Was a state prisoner along with O'Connell in 1844, and O'Brien in 1848. M.P. for New Ross 1852-6. Was elected a member of the first Parliament of Victoria. Became Minister of Public Works in 1857, President of the Board of Land and Works in 1858 and 1861; appointed Chairman of a Royal Commission to devise the best means for effecting a federation of the Australian Colonies. In 1871 became Prime Minister, Speaker 1877, Chairman of Inter-Colonial Conference of Cabinet Ministers from N. S. Wales, Queensland, South Australia, Tasmania, and Victoria, to urge the removal, by Act of the Imperial Parliament, of restrictions on the right of Inter-Colonial Legislature."

* In his reply to me, Mr. Price writes:—"I was entirely educated
D *

Sir J. Ball Greene, C.B., C.E., Commissioner of Valuation, and Chief Surveyor of Boundary, Ireland (in Dublin principally).

W. R. Le Fanu, Commissioner of Public Works, Ireland (private tuition).

Robert Manning, M.I.C.E., Engineer to the Board of Works, Ireland (private schools in Kilkenny and Waterford).*

R. A. Gray, C.E., M.I.C.E., Co. Surveyor, Dublin (Diocesan School, Elphin).†

F. Villiers Clarendon, C.E., Surveyor of Buildings, Board of Works, Dublin (Luxemburg, Dublin).

P. Burtchall, C.E., Co. Surveyor of Kilkenny (Feinaiglian, Luxemburg, Dublin).‡

James Barton, B.A., M.E., C.E., Dundalk (Rev. D. Flynn's School, and other schools in or near Dublin).

Howard Grubb, F.R.S., F.R.A.S., M.E., T.C.D., Astronomical Instrument Manufacturer. §

in Ireland—School and College (T.C.D.) I have nine sons all educated in Ireland. Seven of these have passed through T.C.D., or are still in their course."

* In his reply to my letter Mr. Manning observes :—"Fifty years ago there was scarcely a school of any kind in the South of Ireland in which Greek, Latin, French, and Mathematics were not taught. I have found the little knowledge of Classics I possess to have been of the greatest service to me even in my utilitarian profession." With this letter compare that from Sir C. Gavan Duffy, given in footnote, p. 48 ; also the excerpts from Dr. MacIvor's pamphlet, pp. 90-93.

† "At the same school," writes Mr. Gray to me, "was also educated the late Sir William Wilde, M.D., F.R.C.S.I., M.R.I.A., Surgeon Oculist in Ordinary to the Queen in Ireland."

‡ In his reply to me Mr. Burtchall gives me the names of the following living old boys remembered by him as having been educated at "Lux" : as the names he gives do not appear in the list I gladly record them :—"Sir John Lees, Bart., Isle of Wight ; Hamilton Law ; Henry Burtchall ; Henry Davison, C.E., Armagh ; Sir William O'Malley, Bart. ; John Cooke, J.P. ; the Earl of Charlemont ; Henry O'Malley ; N. Acheson O'Brien ; Sir Croker Barrington, Bart., and his brother ; William B. Smythe ; Denis Godley, C.B. ; T. D. Trench C.E. ; Sir Gilbert King, Bart. ; Geo. Woods Maunsell, D.L. ; Robert Warren, D.L.

§ "My education," writes Mr. Grubb, "was exclusively in Ireland. I entered the late Dr. Flynn's school just before his death ; afterwards attended Mr. North's ; entered Trinity College, and passed at once

- Thomas Drew, F.R.I.A., M.R.I.A., Professor of Architecture,
Royal Hibernian Academy.*
- Joseph R. Kirke, Professor of Sculpture, Royal Hibernian
Academy (private tuition).
- William J. Fitzpatrick, LL.D., F.S.A., M.R.I.A., Professor of
History, Royal Hibernian Academy.†
- Aubrey de Vere (private tuition).
- Standish O'Grady, B.L. (Tipperary Grammar School).
- H. Harley, Chief Clerk and Inspector of Mails, G.P.O. (Bective
College).
- J. H. Nunn, Solicitor to Trinity College, Dublin (Rev. W. White's
School, S. Frederick Street, Dublin).
- Rev. Robert Browne, D.D., President of St. Patrick's College,
Maynooth (St. Colman's College, Fermoy).
- Henry H. Head, M.D., F.R.C.S.I., F.K.Q.C.P.I. (Dungannon
Royal School).

into the Engineering School, which I attended at the same time as I was actively engaged in business. I had to give this up before my licentiate examination, owing to pressure of business due to the great Melbourne Telescope; but T.C.D. afterwards presented me with the degree *honoris causa*."

* The following is the reply I received from Mr. Drew in answer to my query:—

"First I got some instruction from my father, who was a good scholar and schoolmaster. Next from a real specimen, last surviving of the old Irish pedagogue who had been my father's schoolmaster, A.D. 1809. Last and chiefly, at the Collegiate School, Belfast, kept, about 1850, by Dr. James Young, an excellent scholar, with A. Traill, F.T.C.D., as a class-fellow.

"I have the highest respect—looking back and by comparison—for the sound education given at Belfast forty years ago. You might swell your lists with the names of many really noteworthy men who had their education at the Belfast Academical Institution, the Belfast Academy, &c."

† In his letter to me Professor Fitzpatrick writes:—

"I received my earlier education from Joshua Abel of Dublin, a Quaker noted for scientific and literary attainments. Subsequently I was placed at the R.C. College of Clongowes Wood, Co. Kildare, where Christopher Palles, John Naish, John O'Hagan, and (previously) Father Prout (Fras. Mahony) also studied. . . . The letters by which you addressed me are purely honorary. Some years ago I was elected a Fellow of the Society of Antiquaries of London."

- Professor Hull, LL.D., Director of the Geological Survey of Ireland, Professor of Geology, R.C.S.I. (Clergy Sons' Schools, Edgeworthstown and Lucan).*
- George F. Armstrong, B.A., Professor of History and English Literature, Queen's College, Cork (Preparatory School, Rev. D. Flynn's School, and Rev. R. North's School, Dublin).
- Thomas Nedley, M.D., Physician to the Lord Lieutenant.
- H. Mackintosh, M.D., Professor of Comparative Anatomy, School of Physic, Ireland.
- Rawdon MacNamara, F.R.C.S.I., M.D. (private tuition).
- J. Hawtrey Benson, M.D., F.K.Q.C.P.I. (Mr. Rudkin's and Mr. Heazle's Schools, Dublin).
- J. Emerson Reynolds, M.D., F.R.S., Professor of Chemistry, T.C.D.
- G. W. Hatchell, M.D., F.R.C.S.I., Inspector of Lunatic Asylums (Heazel and Mortimer's Academy, Hume St., Dublin).
- R. D. Lyons, M.D. (Hamblin and Porter's School, Cork).
- Samuel Gordon, M.D., F.K.Q.C.P.I. (Rev. Dr. Bell's School, Clonmel).†
- Walter G. Smith, M.D., F.K.Q.P.C.I., Professor of Materia Medica and Pharmacy, School of Physic in Ireland (Dublin Day-schools).
- Joseph Lalor, M.D., Res. Med. Superintendent of the Richmond Lunatic Asylum (Clongowes Wood College)‡
- J. A. Scott, of the *Irish Times* (Mr. Wm. O'Callaghan's School, Gr. Gardiner Street, Dublin).

* "I am much interested by the inquiries you are engaged in," writes Professor Hull to me; "I have always maintained that the boys can get as good an education in Ireland as elsewhere—perhaps more practical and thorough than in England. My honorary degree of LL.D. was conferred by Glasgow University."

† Dr. Gordon in his reply informs me, that three of his schoolfellows were the Rev. W. Archer Butler; the present Bishop of Cashel; and the late Ven. William Lee, S.F.T.C.D., Archdeacon of Dublin. "I cannot fancy," he adds, "a better school than that at which I was educated. When I left it I knew Greek, Latin, Hebrew, French, Italian, and English well."

‡ Dr. Lalor is another of those who have died (see preface p. xxiii.) since the completion of my lists. His successor, as Superintendent of this, the premier asylum of Ireland, is Dr. Conolly Norman. Dr. Norman was also educated, as a boy, exclusively in Ireland.

- Robert P. Gelston, M.D., F.R.C.S.I., Surgeon to the Limerick Co. Infirmary, and Visiting Physician to the Limerick Lunatic Asylum (Rev. D. Flynn's School, Dublin).
- Philip C. Smyly, M.D., F.R.C.S.I. (Rev. D. Flynn's School, Dublin).
- Edward Thompson, M.B., Co. Tyrone Infirmary (Mr. Potterton's School, Newry, and Rev. Dr. Weir's School, Raphoe).
- S. M. Palmer, F.R.C.S.I., Armagh Co. Infirmary (Kilkenny College).
- W. C. Townsend, M.D., Physician to the Co. Hospital and the Lunatic Asylum, Cork (Charleville Endowed School).
- H. Minchin, M.D., F.R.C.S.I., Surgeon to City of Dublin Prisons (Rev. James Elliott's School, Sligo; Edgeworthstown School; and Rev. W. Jones's School, Dublin).
- J. W. Moore, M.D., F.K.Q.C.P.I., Physician to the Meath Hospital (Dublin High School, St. Stephen's Green).*
- R. H. Moore, F.R.C.S.I., Surgeon Dentist in Ordinary to the Lord-Lieutenant (schools in Delgany, Co. Wicklow, and Dublin).
- Sir W. F. Lennox Conyngham, K.C.B. (Dungannon Royal School, and private tuition).

* "Dr. Moore succeeded Dr. Stokes as Physician to the Meath Hospital. He was until recently Senior Physician to the Cork Street Fever Hospital, Dublin. He has been Lecturer on Practice of Medicine in the Carmichael College, Dublin, since February 1875. He is Registrar of the King and Queen's College of Physicians, of which he was Vice-President in 1881-82. Since 1873 he has been Acting Editor of the *Dublin Journal of Medical Science*, to which he has contributed several original papers of interest. He has, like his father, a knowledge of several languages, including Swedish and Norwegian, and has translated several medical papers from the Scandinavian journals. For many years he has been an Honorary Fellow of the Swedish Society of Physicians. He is an expert in Meteorology, and a Fellow of the Royal Meteorological Society, and represents in Dublin the Meteorological Department of the Royal Society. He is one of the four co-authors of the 'Manual of Public Health for Ireland, 1875,' and has contributed numerous papers to the journals, of which the more important are—'Mean Temperature in Relation to Disease!' (*Dublin Journal of Medical Science*, vol. 48), and 'Pythogenic Pneumonia'—conjointly with Dr. Grimshaw, the editor of Stokes' work on 'Fever.'—*History of the Royal College of Surgeons in Ireland*, by Sir Charles Cameron.

- Rev. John Egan, D.D., F.R.U.I., Commissioner of Intermediate Education (private school and St. John's College, Waterford).
 Sir Richard B. McCausland, M.A., Knt., formerly Recorder of Singapore (Armagh Royal School).
 General Montgomery, C.S.I. (private tuition).
 Rev. James Pooler, D.D., Canon of St. Patrick's Cathedral (Armagh Royal School).^{*}
 Rev. M. W. Jellett, LL.D., Canon of Christ Church (Armagh and Dungannon Royal Schools).
 Rev. William Maturin, D.D., Grangegorman, Dublin (private tuition).
 Rev. F. F. Carmichael, LL.D., Magdalen Asylum, Dublin.
 Rev. Launcelot Dowdall, M.A., Dalkey (Dungannon Royal School, by his father, who was then the head-master).[†]
 W. Thomson, M.A., M.D., F.R.C.S., Senator R. U. (private tuition).
 Rev. J. A. Carr, LL.D., Editor of the *Irish Ecclesiastical Gazette*, Rector of Whitechurch (Rev. D. Flynn's school, Dublin).
 Rev. Thomas Mills, A.M., Editor of the *Church Advocate*, Rector of St. Jude's, Dublin (Erasmus Smith's School, Co. Longford, and private tuition).
 Sir John Lentaigne, C.B., D.L., Inspector of Reformatory and Industrial Schools, Commissioner of National Education (Clongowes Wood College).
 Right Hon. W. H. Cogan, P.C., Commissioner of National Education (private tuition).
 Sir James P. Corry, M.P., Commissioner of Intermediate Education (Dr. Blair's School, Belfast).
 Right Hon. Sir P. J. Keenan, P.C., C.B., K.C.M.G., Resident Commissioner of National Education (Diocesan Seminary, now called St. Malachy's College, Belfast).
 G. V. Patton, LL.D., of the *Daily Express* (Dr. Flynn's, Dublin).

^{*} In his letter to me Canon Pooler observes :—"Mr. John Twigg, Q.C., a great Chancery lawyer, is also an old Armagh Boy; also his brother Canon Twigg (Swords), a distinguished University man, holding a high position in the Diocese of Dublin."

[†] In a notice of Mr. Dowdall's death in the *Irish Ecclesiastical Gazette* there occurs this passage :—"The epitaph in Bristol Cathedral on the tomb of Rev. Mr. Eagles might justly be repeated concerning Mr. Dowdall, who might truly be designated as 'scholar, poet, and divine.'" (Oct. 9, 1886.)

- Rev. Gerald Molloy, D.D., Rector of the Catholic University (St Vincent's College, Castleknock, and Maynooth College).
 Rev. C. P. Meehan, M.R.I.A., St. Michael's and St. John's, Dublin (Hedge School, Ballymahon, Co. Longford).
 W. Wilkins, M.A., Head-master of the High School, Dublin, author of *Songs of Study* (Dundalk Grammar School).
 Rev. Robert King, M.A., Diocesan School, Ballymena, author of *Church History of Ireland*.*

* The following extracts are from the Rev. R. King's letter :—

“In boyhood I was a disciple at no mean school—the only one that, unendowed and private, contributed *six Fellows* to T.C.D., viz., John Meade, J. A. Malet, J. Toleken, S. Butcher (Bp. Meath), W. Atkins ; George Salmon, D.D. ; also the eminent Judge Willes of England. The Right Rev.—Olliffe, Roman Catholic Archbishop of Calcutta, was from the same school—brother, I think, to a very eminent M.D. on the Continent (who once received £1000 fee from a Royal personage).’

“The heads of that school were Daniel Hamblin and his brother-in-law Charles Porter, ex-Sch., LL.D., &c. The house, No. 53 South Mall, Cork, was built by my father, and I was born in it, at the corner of the Mall and Queen St. It had, in my time, 200 pupils, of whom 50 were boarders—*no playground* beyond the dimensions of a flagged space (covered, low), sufficient for a tolerably spacious gymnasium.

“Daniel Hamblin was no great scholar, but an immense disciplinarian—‘Every inch a schoolmaster,’ as some one has described him. His ‘ferula’ was, physically and symbolically, such as made a formidable impression on the juvenile palm and mind. Charles Porter was an exceedingly neat, accurate, and estimable scholar, and would undoubtedly, as well as his late brother, the Rev. Thomas Porter of Desertcreaght (Tullyhoy), have been, in *these days*, an F.T.C.D. or F.R.U.I.

“Charles Porter was not merely a classical scholar, but a very nice English one, and an accurate naturalist. From him I learned in school, besides Homer, Livy, &c., any amount of matters connected with Comparative Anatomy, that of the horse in particular, with all about farcy, glanders, &c., Botany, Linnean and Natural Systems, Agriculture, Soils, Field Crops, Garden-work, Vegetables, Trees, botanical names and characters, timbers, &c. And for *Science*, ‘Davy’ Douglas was simply unsurpassable for thorough work and accuracy.

“‘D. D.’ was one of the Ushers (as assistant-masters were then styled), otherwise tutors-assistant. He occupied the place of mathematical and principal English assistant for many years previous to and

W. J. Chetwoode Crawley, LL.D., F.R.G.S., Queen's Service Academy, Dublin.

Sir Joseph Neale M'Kenna, Knt., M.P., J.P., D.L., Barrister-at-Law (Dr. Finn's School, Dublin).

Lord Wolseley, K.P., G.C.B., K.C.B., G.C.M.G., K.C.M.G., LL.D., D.C.L. (Rev. Abraham Jones' School, Rathmines, Dublin).*

The Lord Bishop of Peterborough (Kilkenny College).

Hon. Sir J. C. Mathew, Judge of the High Court, London (Hamblin and Porter's School, Cork).

Sir Charles Russell, Q.C., M.P., Solicitor-General for England (Mr. Nolan's Day-school, Newry, and the Vincentian College, Castleknock).

Sir Thomas Crawford, M.D., K.C.B., Director-General, Army Medical Department, London.†

after 1832, without any university training; but at a later period entered, and, I suppose, graduated in T.C.D."

There were also, another correspondent writes to me, educated at this famous school, besides those mentioned in the lists:—"Mr. A. Chatterton, General Gamble, and General Bird,"—also Dr. Walter Bernard, M.R.C.S.E., F.K.Q.C.P.I., of Derry.

* In answer to my query as to where he was educated, Lord Wolseley wrote to me:—"I was entirely educated in Ireland, in which country I was born and spent all my childhood."

The following is the note appended to Lord Wolseley's name in *Thom's Directory* (1886):—"Adjutant-General to the Forces, 1882; Commander-in-Chief, Egyptian War, 1882. Served in Burmah, 1852-53; in Crimea, 1854-55; Knight Legion of Honour and Medjidie; in Indian Mutiny at Siege of Lucknow, and defence of Alumbagh; Dep.-Assist. Quartermaster-Gen. in Crimea, 1855-56; Bengal, 1858-60; China, 1860; and Assist. Quartermaster-Gen. and Dep.-Quartermaster-Gen. in Canada, 1867-70. Commanded the Red River Expedition, 1870; Assist. Adj.-Gen. at Head-Quarters, 1871-73; commanded the Ashantee Expeditionary Force, 1873-74; Commissioner to Natal, 1875; Insp.-Gen. of Auxiliary Forces, 1874-76; Member Indian Council, 1876-78; High Commissioner and Commander-in-Chief at Cyprus, 1878-79; Governor and High-Commissioner, Natal, and commanded the troops during the closing operations of the Zulu campaign, 1879-80; Quartermaster-Gen. of the Army, 1880-82."

† The following extract is from the reply I received from Sir Thomas Crawford:—"In my time, boys of the middle classes had many difficulties to contend with in the matter of education, particularly in the

Richard Quain, F.R.C.S.E., F.R.S., Surgeon-Extraordinary to the Queen ; also his cousin, Richard Quain, M.D., F.R.S., author of "Quain's Dictionary" (Rev. J. Armstrong's School, Mallow).
 Sir William MacCormac, Knt., F.R.C.S.E., Surgeon to St. Thomas's Hospital, London (Royal Belfast Institution).^{*}
 Admiral Sir Francis Leopold McClintock, Knt., F.R.S., D.C.L., LL.D. (T.C.D. and Cantab), late A.D.C. to the Queen.†
 J. N. Dick, L.K.Q.C.P.I., Deputy Inspector-General of Hospitals and Fleets (Nutgrove School, Rathfarnham).

inland counties of Ireland ; but, thanks mainly to the clergy of the Irish Episcopal and Presbyterian churches in the County Monaghan, Ross and myself, as well as my friend Temple of Monaghan, now one of my most efficient officers in India, and many others, were fairly equipped for fighting successfully the battle of life."

^{*} The following is an excerpt from the note appended to Sir William MacCormac's name in *Thom's Directory* (1886):—"Was a distinguished student in the Queen's University, Ireland ; elected Surgeon to Royal Hospital, Belfast, 1864 ; served in the Franco-German War at Metz and Sedan. For services rendered in foreign countries has received Legion of Honour, Crown Order of Prussia, the Ritter-Kreuz First-class of Bavaria, Third-class Medjidie and Cross of Commander of Takova of Servia. Is author of several celebrated works, which have been translated into French, German, Dutch, and Russian."

† Admiral Sir F. Leopold McClintock was knighted on account of his successful services, when commanding the *Fox*, in discovering the traces and fate of the Franklin expedition to the Arctic Regions in 1857, 1858, and 1859. The following is the reply in full which I received from him in answer to my query :—"The most direct answer to your question would be, 'in the Navy,' as I joined it before I was twelve years old. Previously, I had been at Dundalk school, Dr. Darley being Head-master—the same who was afterwards Bishop of Kilmore." It is, no doubt, true that a Navy officer can be hardly said with truth to have been educated at any civil school. Yet much good or evil may come to one—yes, good or evil that may last a lifetime—according to the kind and character of the school in which he spends the first two or three years of his school-life. Had the education of Sir Leopold McClintock been mismanaged while at the Dundalk school—as has been that of so many Irish boys at so many English schools—is it not even possible that he might never have got into the Navy at all? It is certainly satisfactory to feel that the only school which can classify Sir Leopold amongst its "old boys," is in Ireland.

- Rev. R. W. Forrest, D.D., St. Jude's Vicarage, Kensington (Hamblin and Porter's School, Cork).
- Rev. James Drummond, LL.D., Professor of Theology, Manchester New College, London (Rev. Dr. Flynn's School, Dublin).
- Rev. R. F. Littledale, D.D., D.C.L., St. Mary the Virgin, Soho, (Bective House, North George's Street, Dublin).
- Rev. E. J. Brewster, M.A., St. Mary's Hall, Oxford, LL.D., T.C.D.; Barrister-at-law; late Vicar of Leyton, Essex; formerly Chairman of Quarter Sessions, Melbourne, Australia; and Member of Legislative Council, New South Wales (Drogheda School of Erasmus Smith—under Rev. G. Needham).
- Rev. C. I. Black, B.A., ex-Schol. T.C.D., Burley-in-Wharfedale, Author of many Poems, and Theological Essays (Portora).
- Rev. J. A. Cross, B.A., ex-Schol. T.C.D., Little Holbeck, Author of "Bible Readings," &c. (Hamblin and Porter's School, Cork; Mr. Heazle's, Dublin).
- Rev. T. Plunket Moony, M.A., ex-Schol. T.C.D., St. Denys, Southampton (Diocesan School, Monaghan).
- Captain Eyre Massey Shaw, M.A., T.C.D., C.B., D.L. for Middlesex; sometime Superintendent of the Borough Forces of Belfast; Chief Officer of the Metropolitan Fire Brigade (Dr. Coghlan's School, Queenstown).*

* The following is from the *Pictorial World* of Nov. 29, 1879:—

"As an instance of the thoroughness of the way in which Captain Shaw does his work, we may mention that he has corresponded with, or personally visited, all the Fire Brigades in the world of any importance, and in 1875 drilled a force in Egypt for the Khedive, and made a report on the protection of Cairo, Alexandria, Ismalia, and Port Said; very little of which advice, however, has been acted upon. Captain Shaw has written several very useful works bearing upon the subject of fire: 'Records of the late London Fire Engine Establishment,' 'Fire Protection,' 'A Complete Manual of the Organisation, Machinery, and General Working of the Fire Brigade of London,' 'Fires in Theatres,' and 'Fire Surveys,' and, besides this, heaps of reports on fires in London, as he describes them himself. These same reports, though of the briefest description, show how the work of the Brigade is done. Captain Shaw, then, is a man of whom we may well be proud, and if war has her triumphs and heroes, peace may fairly claim her share,

- Sir Robert Montgomery, K.C.B., K.C.S.I., LL.D., Member of the Council of India (Foyle College).
- Rev. T. Teignmouth Shore, M.A., Berkeley Chapel, Mayfair, London (Beetive College, and Dr. Lardner Burke's, Dublin).
- W. G. Wills, B.A., Dramatist (Clergy Sons' School, Lucan, and Dr. Price's School, Waterford).
- Professor Tyndall, F.R.S., LL.D., D.C.L. (Leiglin Bridge and Bagnalstown Schools).
- Right Hon. David R. Plunket, LL.D., Q.C., M.P. (Rev. Dr. Flynn's School, Harcourt Street, Dublin).*
- Oscar Wilde, B.A. (Portora Royal School).
- R. Henn Collins, Q.C. (Dungannon Royal School).
- W. Digby Seymour, LL.D., Q.C. (Rev. J. P. Sargent's School, Dublin, and the Clergy Sons' School, Edgeworthstown).
- J. Napier Higgins, Q.C. (Clonmel School).
- The Right Rev. J. Dowden, D.D., Donnellan Lecturer, T.C.D., in 1884; Lord Bishop of Edinburgh (private tuition, and School in Cork).
- C. Villiers Stanford, Mus. Doc., Trinity College, Cambridge.
- Thomas W. Hime, B.A., M.B., F.R.S.S., Medical Officer of Health, Bradford (Portora Royal School).†

and amongst the heroes of this latter class, the name of Captain Eyre Massey Shaw, C.B., stands out with exceptional brightness."

* The following is the note appended to Mr. Plunket's name in *Thom's Directory* (1886):—"Was Law Adviser to the Irish Government in 1868. Solicitor-General for Ireland, 1875-77. Held office of H.M. Paymaster-General for a short time in 1880, and was then sworn of the Privy Council in England. Formerly Professor of Constitutional and Criminal Law at the King's Inns, Dublin. First elected Member of Parliament in 1870. Re-elected on his being appointed First Commissioner of Works at the General Election, 1885."

† The following is from the *Bradford Observer* of April 13th:—

"Our Medical Officer of Health is acquiring a European fame. No sooner has he gained renown in Paris by his conduct of the 'Bradford patients' to M. Pasteur, than the German Government is adding a sprig to his laurel wreath. It has officially asked to be supplied with some copies of Dr. Hime's Report on the Health of Bradford, made to the Town Council. That report, which was very favourably noticed in a leading article in the *Lancet*, was a most comprehensive document, and in its permanent printed shape forms a 'state paper' which does credit to the Bradford Corporation. The section upon 'Mortality at

- Francis Edgeworth, M.A., Author of "Mathematical Psychics," &c. (private tuition).
- W. H. Lloyd, M.D., Deputy Inspector-General of Hospitals and Fleets, late Medical Officer on board H.M.S. *Bacchante* (Kilkenny College).
- William J. Eames, M.D., Deputy Inspector-General of Hospitals and Fleets (Foyle College).
- J. Shiel, Metropolitan Police Magistrate, London (private tuition).
- Rev. J. W. Loftie, Assistant Chaplain, Chapel Royal, Savoy (School in Wicklow).
- James T. Bottomley, M.A. (Belfast), Lecturer in Natural Philosophy in the University of Glasgow.
- Charles F. W. Cranstoun, M.D. (Belfast), Demonstrator, &c., St Thomas's Hospital, London.
- S. Dill, M.A. (Belfast), Head-master of Manchester Grammar School.
- Sir B. W. Foster, M.D., Knt., Fellow of the Royal College of Physicians; late M.P. for Chester; now President of the Brit. Med. Association, and Senior Professor of Medicine in Queen's College, Birmingham (Drogheda Grammar School).
- W. H. Russell, LL.D., Editor of the *Army and Navy Gazette*, Special Correspondent of the *Times* (Dr. Geoghegan's Day-School, Dublin).
- John Perry, M.E. (Belfast), City and Guilds' Technical College, Finsbury.

school Age' has especially attracted attention, and has been quoted at length in the *Practitioner* of this month. That a periodical which contains only original articles should have reprinted such a lengthy document is sufficient proof of the high value set upon Dr. Hime's opinions. A pamphlet on 'Cholera,' also by Dr. Hime, has just been reprinted separately by the Royal Artillery Institution, from the Annual Proceedings of that Institution of which it forms a part."

Dr. Hime is thus referred to in the *Graphic* of Jan. 24th,—in which number there is a picture of the poor Bradford folk whom he escorted to Paris to be operated on by M. Pasteur :—

"Dr. Hime was untiring in his attention to his helpless family, and, moreover, seemed to have the gift of tongues, as he was always welcomed with a smile by the polyglot crowd outside M. Pasteur's room, and his kindly words of encouragement in French, German, and Italian were greatly appreciated by the poor patients."

Gerald F. Yeo, M.D., F.R.C.S.E., Professor of Physiology, King's College, London (Dungannon Royal School).
 Sir Wm. McArthur, K.C.M.G., F.R.G.S., ex-Lord Mayor of London.*

* This is the letter I received from Sir William McArthur :—

“79 HOLLAND PARK, LONDON,
 27th March 1886.

“MY DEAR SIR,—I have latterly been so much from home that I have not been able to reply sooner to your kind inquiry. You ask me to inform you where I was educated as a boy.

“I regret to say I had not the advantages with which lads of the present day are favoured. My father was a Wesleyan minister, and in his itinerant life (never stopping longer than three years in any town), his family had to put up with such schools as the place afforded. Still I had not much cause for complaint. My memory takes me back to the town of Stranorlar, in the County of Donegal, when I was a lad of about eight years of age, and where the only school was kept by a gentleman of the name of M'Granahan. The late Isaac Butt was a pupil of his about the same time; and Mr. M'Granahan's son, a Presbyterian minister, who died lately, told me that in after years his father took great credit to himself for having had us both under his care. Butt was an exceedingly clever fellow. Had he taken care of himself, he might have been Lord Chancellor of Ireland. His career in Trinity College was a very brilliant one. My brother (two years younger than myself) and he were fellow-students there. Had the former lived he would have made his mark in the world. With but few advantages in an educational point of view, he took the first place on his entrance over 130 candidates, and shortly after got first sizarship over 120. He was cut off in his eighteenth year.

“My father lived at that time in Omagh, and when Butt and I were together in the House of Commons, he reminded me of the letters which he used to carry from my brother, when coming down to Stranorlar to visit his friends. But to return to Mr. M'Granahan: he had an admirable plan for stimulating and encouraging his scholars at a very moderate expense. He laid in a stock of illustrated tracts, and every month the lad who was first in his class was called up before the school, and had the privilege of selecting a tract as a reward for good conduct and ability. I have a vivid recollection of the pride I once felt when it was my good fortune to gain a prize in every class in which I was placed.

“I left school at a very early period. At twelve years of age I was sent to business, and had to complete as best I could, by my own exer-

- A. McArthur, F.R.G.S., J.P., M.P. for Leicester—brother of the last-mentioned (Day-school, Stranorlar).
- Rev. E. M. Johnstone, ex-Chaplain and Naval Instructor, sometime tutor to the Prince of Wales' sons.
- Lieut.-General Lowry, C.B. (Grace Hill Academy, and Royal School, Dungannon).
- Admiral May (Foyle College).
- Jeremiah McCarthy, M.D., F.R.C.S., Board of Exam., R.C.S., Eng.; Surg. Lond. Hosp. (Rev. D. Flynn's School, Dublin).
- Rev. Marcus Falloon, M.A., Hon. Canon of Chester.
- Professor Minchin, Professor of Mathematics in the Royal Indian Engineering College, Coopers Hill (Mr. Bell's School, Dublin).
- Rev. Charles Crosleggh, M.A., Chaplain of the Royal Indian Engineering College, Coopers Hill (Armagh R. School).
- T. W. Snagge, Q.C., County Court Judge (Day-schools, Dublin).
- Surgeon-Major Dobson, M.A., M.B., F.R.S., Curator of the Museum, Netley Hospital (Portora Royal School).
- Rev. E. McClure, M.A., Editorial Secretary, S.P.C.K.
- Rev. Nugent Wade, Canon of Bristol.
- Rev. John C. MacDonnell, Canon of Peterborough, ex-Dean of Cashel (Middleton College).
- Rev. Andrew R. Fausset, D.D., Canon of York, and Author of many Theological and Classical Works (Dungannon Royal School).*

tions, the smattering of education I had previously received. I had the advantage, however, in the home where I was placed, of an excellent library, which I turned to good account, being a hard-working and industrious student. One book, with which, doubtless, you are acquainted, 'Elegant Extracts,' I used to revel in, and thus early became acquainted with all our best poets.

"I need not dwell more upon my early days. I commenced business in Londonderry, without knowing any one in the city or county; I was successful, and soon took an active part in promoting measures which have since largely contributed to the interests of the place. In 1857 I came to London, a total stranger, knowing only one young man in the city. I have great cause for thankfulness to a gracious Providence at the success which has attended my efforts, and the position I have attained.—With kind regards, I am, dear sir, yours very faithfully,

WILLIAM MCARTHUR."

* Canon Fausset in his letter to me observes:—"Sir Francis Reilly of Scarva, Co. Down, was first my schoolfellow at Dungannon

- Rev. Robert Rogers, ex-Schol. and Sen. Mod. T.C.D., Rector of Downham, Norfolk (Portora Royal School).
- William Allingham, Poet and Essayist (Day-school, Ballyshannon, and Killeshandra Boarding-School, Co. Cavan).
- William Downes Griffith, Q.C., County Court Judge (Day-school in Dublin, Gracehill School, Ballymena, Portora Royal School).
- Whitley Stokes, B.L., ex.-Legal Member of the Legislative Council of India (better known, perhaps, as a philologist).
- Sir Frederic W. Burton, Knt., R.H.A., F.S.A., Director of the National Gallery of London since 1874 (Dublin Day-school, and private tuition).*
- Rev. Annesley W. Streane, Corpus Christi Coll., Cambridge [see footnote, p. 42].
- Professor William Graham, M.A., Author of "The Creed of Science," &c. (Educational Institution, Dundalk).
- Rev. E. J. Hardy, M.A., Chaplain of the Forces, Gosport (Portora).
- Alexander MacAlister, M.D., M.A., F.R.S., Professor of Comparative Anatomy and Physiology in the London University (Mr. Richmond's School, Dublin).
- James Rowley, M.A., Professor Modern History and Literature, University College, Bristol (Dungannon Royal School).

under Dr. Darley (afterwards Bishop of Kilmore): then he read with me in Trin. Coll. and obtained all through first Honors, and a high University Scholarship. He transacted the law business of the Suez Canal Shares purchase; was the confidential law adviser of Lord Cairns and of the Speaker of the House of Commons; was offered £1200 a-year on the Council of India, which he declined; but received the Star of India and Knighthood, and the highest commendations from Lords Shaftesbury, Granville, &c."

* "Some of the most distinguished, learned, and at the same time best men I have ever known as intimate friends," writes Sir Frederic to me, "came out of old 'Alma Mater' on the banks of the Liffey. . . . I have always felt convinced that in so often sending their sons to be educated in England, the Irish gentry have made a mistake. . . . If we Anglo-Irish could only hit the happy medium, and keep touch with both countries, without loss of our individuality, we should be in the right place, I suppose." In 1855 Sir Frederic was elected Associate, and in 1858 Member of the Society of Painters in Water-Colours of London.

- Wm. Johnstone Fyffe, M.D., Dep. Surgeon-General (retired),
Medical Officer, Clifton College (Foyle College).
Thos. Brett, B.L., Lecturer in Equity to Incorporated Law Society,
England, 1886-87, joint-author of "Clarke and Brett's Con-
veyancing Acts" (Portora).
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[In regard to some few in the following list to whose names no place of education is attached, it is but right to state plainly that I am not sure they were in every instance educated, as boys, *exclusively* in Ireland—though I have every reason to believe that they were. But to verify the tongue of report, or assertions of friends on the subject, in the case of all the distinguished Irishmen who reside in far-away lands, I found impossible. There are only a few in the following list who are not Graduates of either T.C.D. or the late Q.U.I.]

- Sir Robert Hart, British Envoy Extraordinary to the Emperor of
China, and Director-General of the Customs of the Chinese
Empire (Wesley College, Dublin).*
- James Kernan, Judge of the Supreme Court of Madras.
Thomas Uppington, Prime Minister of the Cape Government.
D. O. Sullivan, Queen's Advocate of Madras.
Edward Dwyer, Judge of the Cape Government.
Judge Ripton Curran, M.A., Jamaica (Portora).
Judge Gilmour M'Corkell, India (Foyle College).
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* The Recorder of Belfast, in sending me a list of a few distinguished Irishmen of his acquaintance, alluded to Sir Robert Hart in the following terms:—"He was for some time the British Ambassador to China; but for some good reason, no doubt, he gave up this appointment. He is one of the foremost men of the East, and I think I might say of the world." As a financier, Sir Robert Hart is indeed, I have been told, second to none.

The following is an excerpt from the note appended to Sir Robert Hart's name in *Thom's Directory* (1886):—"Was Secretary to the Allied Commission for the Government of Canton, 1858; joined the Chinese Customs Service as Deputy Commissioner, 1859; was made M.A. of the Queen's University, *honoris causa*, 1875. Is a Chevalier of the Order of Vasa in Sweden; Commander of the Legion of Honour in France."

Mr. Harry Furniss, so well known on account of his connection with *Punch*, is another old Wesley College boy.

- Sir John Edge, Knt., B.A., LL.B., T.C.D., Chief Justice of the High Court of Judicature at Allahabad (Rev. Dr. Dawson's School, Curraghmore, Tullow, and Dr. Stackpoole's, Kingstown).*
- Colonel Quin, Assist.-Commissioner, N.W.P. India (Dungannon Royal School).
- R. Wall, Q.U.I., Commissioner of Excise and Stamps, Nynsee-Tal.
- Hon. Judge Field, LL.D., Calcutta.
- Hon. Judge Pigot, B.A., Calcutta.
- Alexander E. Orr, Chairman of the Arbitration Committee, New York (Derry).
- William F. P. Stockley, B.A., T.C.D., Professor of French and English Literature in the University of New Brunswick (Rathmines School).
- Hutcheson M. Posnett, LL.D., Professor of Classics and English Literature in the University of Auckland, New Zealand (Rathmines School).
- E. V. Boulger, B.A., Professor of English Literature in the University of Adelaide (Rathmines School).
- Judge Barclay, Calcutta (Academical Institution, Belfast).
- Professor Russell, Professor of Mathematics and Astronomy, Pekin College (Academical Institution, Derry, and Academical Institution, Belfast).
- Professor Leeper, LL.D., Warden of Trinity College, Melbourne.†

* As Judge, Sir J. Edge's salary is £6000 a year. Judge Edge was called to the Irish Bar in 1864, and two years subsequently to the English Bar, at which for many years past he had a considerable practice : was made Q.C. in 1886.

† The following is the reply which I received from the Rev. Canon Leeper, St. Audoen's, Dublin, in answer to my letter asking him where his distinguished son was educated :—

“ My son Alexander was educated in Dr. Stackpoole's school, Kingstown. He was Scholar (1st in his Junior Freshman year) of T.C.D., and subsequently Scholar of St John's, Oxford. He obtained the Berkeley Gold Medal, the Vice-Chancellor's Prize for Greek prose in 1868, and four prizes for Latin and Greek prose and verse compositions. He was also the *Proxime Accessit* for the Gaisford Prize at Oxford. He is translator of thirteen Satires of Juvenal into English prose, and a second edition is called for. He is Warden of Trinity College, Melbourne, and obtained his LL.D. from T.C.D. *stip. con.* He has recently founded a Hostel for ladies studying in his College,

George Fletcher Moore, B.L., Sole Judge of the First Civil Court, and Acting Colonial Secretary for a time of Western Australia (Foyle College).

Right Rev. E. Sullivan, D.D., Lord Bishop of Algoma, Canada (Endowed Schools of Youghal, Clonmel, and Bandon).

Right Rev. John T. Lewis, D.D., Lord Bishop of Ontario (Hamblin and Porter's School, Cork).

Chief Justice Hagarty, Ontario (Rev. J. P. Huddart's School, Dublin).

Hon. Justice Patterson, Toronto, Canada (private tuition, and Belfast Academical Institution).

Hon. Judge Gwynne, Ottawa, Canada.*

Hon. Sir Louis Stuart Jackson, High Court of Judicature, Calcutta (Portora Royal School).

which, it is hoped, may rival Girton. It is the first of the kind started in Australia. I was myself educated by private instruction in Dublin, and at Dr. Brough's School, Carlow."

* The following extracts are from Judge Gwynne's reply to me :—

"My father, the late Rev. William Gwynne, D.D., conducted for many years a large school at Castleknock, near Dublin, where there is now a college for the education, I believe, of priests of some ecclesiastical Roman Catholic order.

"At the age of six years, from an educational course of my own prescription—which consisted chiefly in the pursuit of butterflies, and in climbing up and running along the top rung of a two-inch-thick plank rail fence about four feet high, which separated the school-house from the playground, and was in sight of his seat in the school, and from suchlike healthy exercises, well calculated to develop the mental and muscular powers—he took me into the school, where he had me instructed in the art of designing and manufacturing pot-hooks and hangers, in which I attained a certain degree of proficiency. In due course of time he introduced me to the classic authors of a remote antiquity, in whose works, rather than in those of the sages of modern times—be they German, or French, or English—it was then universally believed that all knowledge worthy of acquisition was to be found. Wisdom with her hand-maidens, the Arts and Sciences, having been buried out of sight in the dark ages were—naturally enough, I suppose—sought for in the dead languages from which, to my grief, I found that they could not be exhumed without great labour and most persevering industry, accompanied, as it appeared to me, with a certain natural taste for, and an organic adaptation to digest matter so

Very Rev. M. Boomer, LL.D.*

Rev. Canon Hincks, Galt, Ontario (Royal Academical Institution, Belfast).

Rev. Canon Henderson, D.D., Principal of the Diocesan Theological College, Montreal (Foyle College).†

long since dead that its original flavour was quite lost and was difficult to digest.

"My father, having had a singularly strange wish that I should take my degree of B.A. before I should attain the age of eighteen, made me enter Trinity College at fourteen."

The concluding paragraph of Judge Gwynne's letter will especially interest my Derry readers, with whom "Gwynne's Institution" has been for so many years a household word :—

"I have long wished to visit Londonderry, where an old gentleman once lived, I believe, who was a cousin of my father's, and who assumed the office of becoming my sponsor at the baptismal font without sufficiently appreciating the duty attached to the office—which I understood to have been to provide for the temporal and spiritual welfare of his godson. He died rich, but might have died poor so far as my temporalities were concerned. He did, however, some good by dying, and founding at Londonderry an educational establishment of some kind ; and, although in doing so he robbed, as I look upon it, his loving godson, still I should like to see the monument in perpetuation of his memory and my great loss."

* "The Very Rev. M. Boomer, LL.D., was educated at the Belfast Royal Academic Institution, of which he was a Foundation Scholar for five years, and at Trinity College, Dublin, having graduated from the latter in 1838, and there receiving the honorary degree of Doctor of Laws in 1860. He came to Canada in 1840, and for thirty years was the Rector of Galt, Ontario. When he entered upon his Mission work there, there were but three Episcopal families in the parish, and neither school-house nor church. When he left, a large stone church and fine parsonage were built, and there were nearly 1000 members of the church, and an endowment of \$1000. In 1872 Dr. Boomer was called to London, Ontario, by the Bishop of Huron, and appointed Dean of Huron, and Principal of Huron Divinity College, and Rector of the Chapter-House Congregation."—Extract from the *Canadian Biographical Dictionary of Eminent Men*.

† Canon Henderson informs me that the following were also educated in Ireland :—Rev. Canon Du Montin, Rector of St. James's Cathedral, Toronto ; Ven. Archdeacon Lander, Ottawa ; and Rev. C. E. Cartwright, B.D., Kingston, Ontario.

- H. W. Gillman, J.P., Cork, ex-Auditor, General and District Judge, Ceylon (Hamblin and Porter's School, Cork).
- Ven. J. Bedford Jones, LL.D., Archdeacon of Ontario (Hamblin and Porter's School, Cork).
- Very Rev. James Carmichael, D.C.L., Dean of Montreal (private tuition, and Dr. Stackpoole's).
- Ven. J. Wilson, Archdeacon of Peterborough, Ontario (Wilson's Hospital, Co. West Meath).
- Rev. John Vicars, B.A., Cannington, Ontario (Ennis College).
- Hon. Raymond West, LL.D. (Galway),* F.R.G.S., Judge of the High Court, Bombay, Vice-Chancellor of the University of Bombay.†
- Hon. Coleman P. MacAulay, M.A. (Galway), Financial Secretary of the Government, and Member of the Legislative Council of Bengal.
- James O'Kinealy, M.A. (Galway), Judge of the High Court of Judicature, Bengal.
- Anthony P. MacDonnell, M.A. (Galway), Officiating Secretary to the Government of Bengal, Revenue and General Department.
- His Excellency Robert J. Creighton, Minister of State to the King of the Sandwich Islands.
- E. Divers, M.B. (Galway), Professor of Chemistry in the College of Engineering, Tokio, Japan.
- George M'Mahon, M.A. (Galway), Professor of Modern Languages, Royal College, Mauritius.
- George Thompson, B.A. (Galway), Doveton College, Calcutta.
- William King, D.Sc. (Galway), Departmental Superintendent, Geological Survey, India.
- Humphrey Evatt, B.A. (Galway), Surveyor-General, Sierra-Leone.
- J. McLeavy Brown, B.A. (Belfast), Assistant Chinese Secretary British Legation, Chinese Secretary to the British Embassy to Europe and the United States (1868).

* "(Galway)," thus used, means the Queen's Coll., Galway: so "(Belfast)," Queen's Coll., Belfast.

† Judge West was *borrowed* from the Indian Service last year by the British Government, and sent to Egypt as "Procureur General des Finances," to reorganise the financial affairs of Egypt. An article in the *Times* recently pointed out his remarkable success in that great task. He has now returned to his judicial position at Bombay.

- Andrew Burroughs, B.A. (Belfast), Assay Master of Mint, Calcutta.
- John M. Coates, M.D. (Belfast), Principal, and Professor of Medicine, Medical College, Calcutta.
- John Gamble, B.A. (Belfast), Late Professor of Languages, Eagleswood Military Academy, New Jersey, U.S., Head-master Collegiate Academy, Canton, Ohio, U.S.
- Thomas D. Ingram, M.A., LL.D. (Belfast), Professor of Law and Jurisprudence, Presidency College, Calcutta.
- John H. McFarland, M.A. (Belfast), Head-master of Ormond College, Melbourne.
- Alfred Nesbitt, B.A. (Belfast), Professor of English Literature in the Mohammedan Anglo-Oriental College, Aligarh.
- J. Lawrence Rentoul, M.A. (Belfast), Professor of Theology, Ormond College, Melbourne.
- D. W. Barbour, M.A. (Belfast), Financial Secretary, Bengal (R.A.I., Belfast).
- John E. Oram, M.E. (Galway), ex-Professor of Mathematical Science, King's College, Windsor, Nova Scotia.
- Rev. J. G. Norton, M.A., Rector of the Cathedral, Montreal.*
- Dr. Hearn, Chancellor of the Melbourne University (Portora).
- William A. Talbot, Woods and Forest Department, India (Foyle College).
- Hon. Judge Meredith, D.C.L., Quebec.
- John Bradshaw, LL.D., Inspector of Schools, and Fellow of the University, Madras (Portora).

* The following is the letter I received from Mr. Norton in reply to my question asking him where he was educated as a boy :—

"THE RECTORY,
CHRIST CHURCH CATHEDRAL, MONTREAL, CANADA,
April 30th, 1886.

"MY DEAR SIR,—I was educated in Ireland, at the late Rev. R. D. Allen's school, Croghan House School, Killeshandra, County Cavan. Mr. Hugh Murphy was his mathematical assistant in my time. Mrs. Allen managed the housekeeping. No school could be more honestly and faithfully conducted than it was in every respect, and I look back with much gratitude and affection to those whom God in His goodness then placed over me. Mr. Murphy had a very kind and happy way of teaching Mathematics, which gave me a good start in T. C. D.—Yours very faithfully,

J. G. NORTON."

M. H. Gault, M.P., Montreal.

T. F. Gillespie, M.P., Chatham, N.B.

Robert Deey Spedding, N.W.P., India.

Theodore Cook, LL.B., Principal of the Engineering College, Poonah.

Rev. John Hall, D.D., New York.

Hon. James Quinton, B.A., B.C.S., Member of the Board of Revenue, N.W. Provinces and Oudh; Member also of the Legislative Council of Indian Government (Portora Royal School, Enniskillen).*

Rev. Joseph Wilson Henry, Rector of Gympie, Queensland (Foyle College).

Allen, Thomas Taylor, Remembrancer of Legal Affairs and Member of Council of Lieut.-Governor of Bengal (Diocesan School, Cork).†

Busteed, Henry E., M.D., Surgeon-Major, Madras Army, Assay Master of the Mint, Calcutta (Private Day-school in Cork).

Busteed, Thomas M., B.A., Chief Judge, Small Cause Court, Madras (Retired), (Private Day-school, Cork).

Colan, Thomas, M.D., Deputy Inspector-General of Hospitals and Fleets, Senior Medical Officer on Arctic Expedition under Admiral Sir G. Nares. [The Second Medical Officer was also a Student of this College, and has since greatly distinguished himself, and, like Dr. Colan, was wholly educated in Ireland.] (Private School in Cork.)

Gould, Michael, B.A., LL.B., Administrator-General of the Presidency of Madras (Private Day-school, Cork).

Hennessy, Sir John Pope, K.C.M.G., Governor of Mauritius (Private Day-school, Cork).

Mongan, James, B.A., sometime British Consul at Tien-Tsin, China (Private School, Dublin).

O'Brien, Michael, B.A., some time Professor of English in the Tungwen College (Imperial College of Interpreters), Peking (Private School, Dungarvan, Co. Waterford).

O'Callaghan, Francis, Public Works Service of India, an Engineer of very high reputation in India (Santry School, Dublin).

* Salary, £4500 a year.

† This and the following thirteen names were forwarded to me by the President of the Queen's Coll., Cork; they are those of graduates of that college.

- O'Meara, Patrick, B.E., Member of the Institution of Civil Engineers, Author of papers of acknowledged merit (Clongowes Wood College).
- O'Ryan, Owen, D., Litt., Licencié of the University of France, Professor of Modern Languages, Queen's College, Cork (Endowed School, Tipperary).
- O'Sullivan, Stephen, M.D., F.R.C.S.I., Professor of Surgery, Queen's College, Cork, Surgeon to the North Infirmary and General Hospital, Cork (Private School, Cork).
- Walker, Frank, Public Works Service, India, Superintending Engineer, N.W. Province (Private School, Ballingarry).
- Wilson, Edward D. G., M.A., LL.D., Senator of the Royal University of Ireland, Second Editor of the *London Times* (Middleton School, Co. Cork).
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On looking over the Trinity College and Queen's College Calendars for 1884, I find that 132 Trinity College students passed the Indian Civil Service examinations between July 1856 and April 1881; and that during this same space of time, 21 passed from the Belfast Queen's College—total, 153. Of the Trinity College students I find that the following distinguished themselves by obtaining first places:—John Geoghegan (1857); Robert Hime (1859); Edward Sinkinson (1867); William Barry (1871); James Holt (1878); Michael Fenton (1881); and Thomas Wilson (1881), second place. Of the twenty-one successful Queen's College Belfast students, E. S. Stack (1870) obtained first place, and William John Mulligan (1859) second place.

When one reflects on the number of Irish students who pass the Civil Service examinations direct from the Galway and Cork Queen's Colleges, and from schools like the Kingstown School, and from Dublin and Belfast "grinders," it will be seen what a very

fair share of the highest Civil Service appointments in India have fallen to the share of young Irishmen.*

On taking up an old Trinity College Calendar, that for 1860, I find that, during the four years preceding the publication of this Calendar, seventy-two Irish lads passed, direct from Trinity College, the examinations for the Royal Military Academy, Woolwich. Of these, fifty-four succeeded ultimately in getting into the Royal Artillery, and eighteen into the Royal Engineers. The number of young Irishmen who passed the Woolwich examinations from schools, grinding establishments, and the Queen's Colleges, during the same four years, may be safely, I think, put down at, at least, seventy-two more.†

On glancing through the "Official Army List," I observe among the officers who have won the Victoria Cross the names of seven who, I happen to know, were educated exclusively in Ireland. There may be many more than these seven—indeed it is certain that there are. The seven Victoria Cross-men that I refer to are:—Brigadier-General Rogers, Colonel Leet, Surgeon-Major Temple, Surgeon-Major Reynolds,

* The names of the Belfast, Galway, and Cork Queen's College students who passed these examinations will be found recorded in the annals of their respective colleges.

† It may fairly be assumed—to *prove* it to demonstration would be most difficult—that at least 97 per cent. of both the successful Indian Civil Service and Woolwich candidates direct from Ireland were educated as boys exclusively in Ireland. It certainly does not seem very probable that more than two or three per cent. of these, at the very most, could have been educated at English schools in the first instance, then withdrawn from these, and brought back to Ireland to prepare for these examinations. Of the home or Irish-school educated Irishmen who spent a year or so in London preparing for them, I am taking no account in the present calculation.

Colonel H. G. Moore, C.B., Colonel L. O'Connor,* and Lieutenant-General Olpherts, C.B.

The Army List simply abounds with the names of Irishmen who have won for themselves, by their dash and coolness in danger, honourable mention—Irishmen who were educated exclusively in their own country, and who consequently speak with an Irish accent. Of the best military appointments that there are many are held by Irish officers who were educated entirely in their own country. It is an old Portora boy, Major H. W. L. Hime, R.A., F.S.S.—late Secretary of the Royal Artillery Institution, Woolwich—whose name is first recorded among the essayists who won the “Royal United Service Institution” gold medal. He had previously won, by another essay, the “Royal Artillery Institution” gold medal. The Hon. Colonel Albert H. Hime, C.M.G., Colonial Engineer, Natal, was also educated exclusively in Ireland, partly at Portora. His brother, Colonel Frederick Hime, R.E., who has been for the last five years Commanding Royal Engineer at Weymouth, was educated as a boy exclusively at home.†

On looking through a list of distinguished students of the Queen’s College, Galway, I find that within recent years seventy-one of them passed the examinations for the Army Medical Service, and twenty-four of them for the Naval Medical Service. According to the Belfast Queen’s College Calendar for the year 1885, forty-four of the students from the College passed the

* Col. O’Connor has a distinguished-service reward of £100 a year.

† In the Official Army List, Colonel Fred. Hime has this record of services attached to his name :—“ *China War*, 1860—actions of Sinho and Tangku, storming and capture of Taku forts, surrender of Peking. Medal with two clasps.”

examinations for the Army Medical Service. When one takes into account the scores of young men who have passed these same examinations from Trinity College, Dublin, the Royal College of Surgeons, and the other Medical Schools of Ireland, he will be struck with admiration at the large number of young Irishmen, educated in Ireland, who have distinguished themselves by becoming Army and Navy Medical Doctors.

The foregoing names will be regarded by the reader merely as samples of hundreds of others that might be mentioned. But why mention more? If Irish schools can supply Great Britain and Ireland, the Colonies, America (and even other countries), with young men who grow into luminaries as Statesmen, Bishops, Deans, and Archdeacons; Judges and Barristers; Historians, Poets, and Newspaper Editors; Surgeons and Physicians; Engineers and Architects; Military and Navy Officers; Painters and Musicians; Mathematicians, Classical Scholars, Physicists; Merchants and Financiers; metaphysicians; dramatists, it follows that they can still more supply the various countries of the world with the lesser lights in every vocation of life—yes, and they have done so. Numerous examples of these I have given. Why then, I ask again, mention more names?

The names of most of the most distinguished Irishmen who have been educated, as boys, in Ireland, resident now in Ireland or England, have been entered by me in the lists. So, too, have the names of those of our countrymen who, if not in the very first rank, are at all events in the second or the third. My object was to make my list as representative as possible, and show that large numbers of Irishmen in

every profession—those in the front rank no less than those in the second and third, those in the second and third no less than those in the first—were educated as boys exclusively in their own country. Have I not done this? If I have, I have done all that I desired to do.

To have recorded the names of all the living clergymen, barristers, solicitors, County Surveyors, classical scholars, mathematicians, military officers, members of the Indian C.S., County Infirmary doctors, Lunatic Asylum Superintendents, &c., born and resident in Ireland, and exclusively educated here, would have made my list needlessly large: they nearly all were. And the same may be said of all the leading Irishmen in England, America, the Colonies, or elsewhere: they were nearly all educated exclusively in the land in which they were born. Should not the Irish parent be encouraged by the statement—a statement which cannot be in any way controverted, account for the truth of it as one may?

“But,” some one may ask, “is it not possible that these successful Irishmen who were educated as boys in Ireland are all above the average in ability and energy—geniuses in short—men who would have succeeded under any circumstances, no matter where educated?” A glance at the lists will show that the geniuses therein recorded are but very few. Indeed, the number of geniuses alive in any one country at any one time is always extremely limited. To assert that those whose names appear in the lists are above the average in ability and energy, is to assert a truism. Of course they are: who would dream of denying it? If they were not, their names would not—evidently—

have been deemed worthy of a place in the lists at all. Besides this, it may, I suppose, be taken for granted that the number of the Irish boys at school in England who are geniuses, and above the average in ability and energy, is quite as large, proportionately, as is that of the boys of this kind who are at school in Ireland.

There must have been many and many a clever Irish boy among the thousands who have been educated during the last fifty years, say, in England; and yet how exceeding few of these—naturally clever though so many of them must be—would be worthy of an honoured place in any list of distinguished Irishmen!

Assuredly if the Irish boys who have been for years and years past going to school in England had been well and wisely trained and taught in the schools in which they spent the best years of their young lives, the percentage of distinguished living Irishmen who were educated in England would now be something more than 5.2.*

Yes; far, far more—and all the more so, if, as has been assumed in the last paragraph, p. 23, the Irish is naturally cleverer than the English schoolboy. If, indeed, this be so, how comes it to pass that Irish boys so seldom show any signs of their superiority in cleverness, unless when educated in their own country?

* And this percentage, miserably low though it be, as it is, would be, of course, much lower if the Ecclesiastical Dignitaries, referred to in footnote, p. 40, were to be taken in my calculations into account.

CHAPTER VII.

*"NEARLY ALL DISTINGUISHED LIVING ENGLISHMEN
WERE EDUCATED IN ENGLAND."*

"BUT could not English schoolmasters," it may be objected, "also produce a very brilliant list of names of distinguished men who were educated in England?"

Yes, no doubt they could. How strange, indeed, if they could not, seeing the thousands and thousands of boys who receive their education every year in England! In England, I say, rather than in English schools; for in England, as in Ireland, many a distinguished member of society was educated, as a boy, not at school but at his own home, by his father or by a private tutor. A large proportion of distinguished Englishmen were never at any of the great Public Schools at all.*

It is the custom of English parents to educate their sons in England; they do not send them, as Irish parents do, to another country to be taught. When, then, one takes into account the enormous number of English boys of ability, and energy, and ambition, and excellent moral character, who are educated yearly in England, it would be absurd to suppose for a moment that out of this vast number there should not be found hundreds capable of distinguishing themselves at the

* For some verification of this statement see pp. 94-96.

Universities in the first instance, and subsequently in whatever station of life they may happen to be placed, whether by chance or design.

Were we to take account of the sons of our nobility alone, how many of these are there at English schools! How few, how exceedingly few, at Irish! I doubt if there are half-a-dozen at all our schools in Ireland all put together.

My contention in this essay is not that English boys are not properly educated at English schools. It is that the Irish boys who are educated at them somehow or another do not happen to do much credit to their school education. That the Irish boys who are educated at English schools seldom or never, indeed, distinguish themselves in any way, is but too evident: this point has been made clear in the first chapter of this essay.

It is obvious that if even the half, yes, or the quarter of the Irish boys educated at English schools—the thousands of them who must be now in their prime—had been effectively educated as boys, it could not now be truthfully stated that nearly all Irishmen of any note at home, in our Colonies, or in any other countries, were educated in our own small island.

When one takes into account the thousands and thousands of English boys who year by year receive their education in England, he cannot, indeed, but be surprised at the smallness of the percentage of them who distinguish themselves very much among their fellows as statesmen, or professional men, or by their literary, mathematical, artistic, or scientific attainments.

“Doubtless there are” (in England) “the very

highest opportunities," to use the words of the Recorder of Dublin, "for those who choose to be scholars." * "But this," he continues, "is only for those who choose." That very few of them, in proportion to their numbers, do "choose to be scholars" must, it is to be feared, be admitted by all.

In regard to the expression "in proportion to their numbers," very few of my readers have probably any adequate conception of what this proportion is.

Does it not seem almost incredible—incredible, at least, at first sight—that there are not as many boarders (Protestant) in all the schools in all Ireland put together as there are in this or that couple of schools—several might be named—in England?

If the reader wish for statistics as to the number of boys in our several Irish schools, he will find them in the Report of the Endowed Schools Commissioners (Ireland), 1881. He will find, for example, on reference to that Report, that in 1880 the entire number of boarders in the twenty schools that, I suppose, may be fairly regarded as the best known of *bona fide* Irish boarding-schools (for Protestants) amounted only to 752. The schools to which I refer are the three Royal Schools (Enniskillen, Armagh, and Dungannon), the four Erasmus Smith Schools (Ennis, Tipperary, Drogheda, and Galway), the Belfast Institute, Kingstown, Middleton, Parsonstown, Portarlinton, the Sligo Diocesan School, Dundalk Grammar School, the Academical Institution (Londonderry), Wesley College (Dublin), the Academical Institution (Coleraine), Kilkenny College, Raphoe, and Foyle College.

* These words occur in the article referred to, p. 4.

752 boarders altogether in these twenty Irish boarding-schools in 1880 ! and I fear there are not as many now.

Compare with this the fact that in the following twenty Intermediate schools of England—Eton, Harrow, Rugby, Winchester, Marlborough, Shrewsbury, Cheltenham, Clifton, Uppingham, Haileybury, Sherborne, Dulwich, Repton, Rossal, Bristol, Westminster, Bedford Grammar School, Highgate, Wellington College, Ardingley—the number of boarders on the rolls in 1884 was 9370.*

What a contrast ! The average number of boarders in our twenty Irish schools referred to is scarcely 38 ; while in the twenty foregoing English schools the average attendance in each is 468.

The number of boys in all the English boarding-schools put together, private, proprietary, and endowed, is, as the reader may easily imagine for himself, enormous.

What prizes and honors of all kinds ought they not to win amongst them ! That they win amongst them nothing in comparison to what they ought to win, when their vast numbers are taken into account, must assuredly be the opinion of all who reflect calmly on the subject.

The following is the entire passage in which the

* The separate numbers are :—Eton, 960 ; Harrow, 500 ; Rugby, 430 ; Winchester, 370 ; Marlborough, 580 ; Shrewsbury, 180 ; Cheltenham, 750 ; Clifton, 650 ; Uppingham, 350 ; Haileybury, 400 ; Sherborne, 325 ; Dulwich, 850 ; Repton, 300 ; Rossal, 300 ; Bristol, 300 ; Westminster, 225 ; Bedford Grammar School, 450 ; Highgate, 250 ; Wellington College, 600 ; Ardingley, 600. These numbers I have taken from Captain Bisson's "Our Schools and Colleges," except in the case of Ardingley College, of whose numbers I was otherwise informed.

words quoted on p. 78 from the Recorder of Dublin's essay occur: the words themselves I have italicised:—

“Passing by the living, we should not forget that Whiteside and Napier, Cairns, O'Hagan, and the Lawrences had ended their school-days before they visited England. And there is in our schools, whatever be their drawbacks, a tradition of hard work which the English schools have not. *Doubtless, for those who choose to be scholars, there are the very highest opportunities there*” (that is, in England); “*but this is only for those who choose*: but that the atmosphere as a rule is not a working one is too clearly proved by the numberless complaints of the boys who have brought home to Ireland proficiency in athletics only.* And there is one other great tradition of Irish schools—which in all events and changes may they ever still retain—of education and culture based upon religious principle.”†

* In his essay on “Public Schools,” written over seventy years ago, Sydney Smith, in a similar strain, alludes to the over-stress laid upon “proficiency in athletics” in the public schools of his time. “Of what importance is it in after life,” he asks, “whether a boy can play well or ill at cricket, or row a boat with the skill and precision of a waterman? If our young lords and esquires were hereafter to wrestle together in public, or the gentlemen of the Bar to exhibit Olympic games in Hilary Term, the glory attached to these exercises at public schools would be rational and important.”

† The great Irishmen named by the Dublin Recorder in the passage in the text, as samples of those who “had ended their school-days before visiting England”—“Whiteside and Napier, Cairns, O'Hagan, and the Lawrences”—were, no doubt, stars in their generation; but they were not the only stars of whom the same remark might be made. Of nearly all the Irishmen whose names shine out from the pages of our history since the beginning of the last century it might be said with equal truth: “They had ended their school-days before visiting England.” Lord Lawrence and his two distinguished brothers, Sir Henry, C.B., K.C.S.I. (killed at Lucknow), and General

Sir George St. Patrick, C.B., K.C.S.I., were old Foyle College boys. Lord Lawrence, as the readers of his recent life by Mr. Bosworth Smith will remember, was Viceroy and Governor-General of India from 1863 to 1868. Two other distinguished old Foyle College boys have also lately passed away, the Rev. and Right Hon. Lord O'Neill (Shane's Castle), and the Very Rev. A. Boyd, D.D., Dean of Exeter.

The present Provost of Trinity College was already a Fellow of some standing when he paid his first visit to England. As at once a mathematician, preacher, and platform speaker, the Provost is, nevertheless, second to no one in Ireland. Dr. Jellett's predecessor as Provost, T.C.D., was the Rev. Humphrey Lloyd, S.F.T.C.D. (1867-81). Dr. Humphrey Lloyd was educated, as a boy, at Mr. White's School, Dublin. The Rev. Richard MacDonnell, D.D., S.F.T.C.D., preceded, as Provost, Dr. Lloyd (1852-67), and he, too, was educated exclusively as a boy in Ireland. So also was Dr. MacDonnell's predecessor, Rev. Frank Sadleir, D.D., S.F.T.C.D. (1837-52). Dr. Sadleir used to say of himself that at nineteen he had read all the British Classics. Dr. Sadleir was preceded in the Provostship by Dr. Bartholomew Lloyd, D.D., S.F.T.C.D., Dr. H. Lloyd's father (1831-37). This most enlightened and useful of Provosts was educated at the Endowed School of New Ross, *sub ferula* Rev. John Alexander, of which school his own grandfather (also called Bartholomew) had been for some time head master. Both Dr. Lloyd and his distinguished son presided each during his provostship over the Royal Irish Academy.

In the *Dublin University Magazine*, No. lxi., for January 1838, there is a most interesting article titled, "The Late Provost," in which the numerous reforms effected in T.C.D. by Dr. B. Lloyd are described, written by the gifted Rev. W. Archer Butler, the then Professor of Moral Philosophy, T.C.D. From this article I extract the following passages:—"We have been informed, on the best authority, that at his Fellowship examination in physics, he" (the late Provost) "answered every question proposed to him, and in the mathematical examination, every question but one—an instance, we believe, almost solitary in the history of university successes." The article concludes thus:—"We heartily trust that among our readers we can number none who are wholly incapable of feeling interest in a subject" (*i.e.*, the late Provost, and his efforts to promote the welfare of the Dublin University) "so obviously of importance to every enlightened lover of his country's welfare; or who would covet for real topics, more transient and perishable, the pages which are here allotted to the feeble but faithful commemoration of learning, zeal, and practical wisdom, united to form one of the most valuable public servants it has ever been our fortune to know and to lament!"

Rev. Samuel Kyle, D.D., S.F.T.C.D., preceded, as Provost, the Rev.

Bartholomew Lloyd (1820-1831). In 1831 he was consecrated Bishop of Cork and Ross. Dr. Kyle was educated, as a boy, at Foyle College. His portrait, a beautiful engraving, hangs up in the Foyle College Dining Hall. It was presented as a gift to the present head-master by the Bishop's son, the late Dr. W. Cotter Kyle, Secretary to the Endowed Schools Commissioners. So much for the Provosts, T.C.D., since 1800. There was another old Foyle College boy in days anterior to Dr. Kyle's time who had also the honour of being Provost of Trinity College, namely, the Rev. Dr. F. Andrews, LL.D., 1758—the same who was sometime M.P. for Derry. Nor was Dr. Kyle the only Bishop who was educated as a boy in Foyle College. In Foyle College there was also educated that most gifted divine, the Right Rev. John Jebb, D.D., Bishop of Limerick; there, too, the following Fellows, T.C.D., in addition to those already mentioned in the lists in Chapter VI., and in this footnote :—Rev. Hugh Graffan, D.D., 1724; Rev. R. Law, D.D., 1754; Rev. T. Torrens, D.D. 1765; Rev. W. Richardson, B.D., 1766; and the Rev. W. Hamilton, 1779. [For the places of education of some of the recent Lord Chancellors of Ireland, see p. xxiv., footnote †, and pp. 36, 37.]

Another distinguished Old Foyle College Boy is Lord Chief-Justice May. He has been a generous subscriber to the Foyle College Prize Fund, and presided—the venerable Vice-Provost of Trinity College sitting next to him—at the last Old Foyle College Boys' dinner. As Lord Chief-Justice May was at Shrewsbury, however, as well as at Foyle College, his name does not appear in the lists in Chapter VI.

CHAPTER VIII.

*POSITION OF SCHOOLS, GEOGRAPHICAL OR SOCIAL,
OF SMALL CONSEQUENCE IN RE THE EDUCATION
OF BOYS.*

ON reading attentively over and reflecting calmly on the list of distinguished Irishmen given in Chapter VI., and on their places of education (which I have named whenever I knew them), one is forced to the conclusion that, after all, it makes little or no difference, in regard to their ultimate success in life, where fairly talented and industrious boys are educated, if only they are religiously brought up and well grounded at the beginning of their career as learners.

That boys are religiously brought up and well grounded at Irish schools is generally admitted as an incontrovertible fact. Proofs of it, at all events, should the proposition be foolishly called in question, are not far to seek.

So far as progress in learning is concerned, everything nearly depends on these four conditions:—(α) fair ability; (β) good religious and moral training; (γ) sound instruction; (δ) industry. I am not now, be it observed, speaking of geniuses. If we come to speak of geniuses, the social position of the school becomes a question of absolute insignificance.

The world is simply full of examples of men who

have risen to the highest pinnacle of success in every department of life, though practically uneducated as boys—men who have risen in spite of all sorts of imaginable obstacles, poverty, ill-health, opposing friends, no teaching, friendlessness, tedious uncongenial daily work, and what not. The force of genius is irresistible; it cannot—no, it cannot, be kept back. Good schooling, or bad schooling, or no schooling at all, it makes, where genius exists, absolutely no difference. Genius cannot be suppressed.

To feel how true is this observation, one has but to glance through the lives of the eminent men of the world, past and present. The greatest divines, lawyers, engineers, physicians, linguists, mathematicians, scientists, poets, painters, merchants, whom the world has ever seen, have risen, risen higher, still higher, in spite of a load of obstruction, which they had constantly to bear at the beginning—yes, and very frequently to the very end, of their careers. But nothing—no, nothing could stop them in their upward path. There is not a profession or calling of any kind whatever at which men, while labouring under all sorts of disadvantages, have not become eminent. One has but to glance through the pages of Smiles' "Self-Help" or any Encyclopedia of English Literature, Science, or Art, to see numberless examples of this fact. How many men have won for themselves honour and respect, as mathematicians, linguists, naturalists, &c., who learned all that made them famous by themselves, unaided; during the hours stolen from sleep or their meals; their books, those borrowed from, or which they were allowed to read, as a favour, at a poor man's bookstall; their light the flickering street-lamp,

or perhaps only the dim twilight coming in through the railings of a prison-window! Yes, men have risen to the first rank of every profession, though with nothing to help them, with everything against them—everything but genius.*

* Thomas Edward, the Banff naturalist, is an instance of the force of genius breaking through all barriers standing in the way of one's beloved studies. Edward was born in 1814, at Gosport, Portsmouth, where his father, a private in the Fifeshire Militia, was stationed after returning from the Peninsular War. The elder Edward, who was a handloom weaver, subsequently settled in Aberdeen. Early in life Thomas showed indications of a great love of animals, insects, and creatures of every description. He made extensive excursions in search of specimens, and many amusing anecdotes are told to illustrate his extreme fondness for even the most repulsive subjects in the animal creation. To his mother he was a source of constant trouble, for she disliked many of the creatures with which the boy constantly came home—in his pockets, in his cap, or concealed about his body. On one occasion he took off his shirt to wrap a bee's nest in it. Edward was an unmanageable boy, with no love of books. He had been expelled from three schools before he was six years old, partly on account of a habit of playing truant, and partly because he alarmed his fellow-scholars by bringing jackdaws, worms, and beetles into school with him. Edward was sent to work at a tobacco-factory at the age of six, and subsequently to Grandholm Wool Mill. He had there the opportunity to indulge to the full his love of natural objects. At eleven he was apprenticed to a shoemaker, and at the age of eighteen he had gone through many severe trials. He joined the militia, but his love of insects proved fatal to his military ambition. When at drill one day a butterfly fluttered past, and Edward, forgetting discipline, broke from the ranks, pursued, and captured the insect. He was brought back a prisoner, and subsequently discharged. In his twentieth year Edward went to work as a shoemaker at Banff, and there he pursued so successfully his researches in Natural History that he added a great deal to the scientific store of knowledge. When he married, at twenty-three, his wages were 9s. 6d. a week, and he had to work till late all the year round; but he often spent nights in the fields and caves searching for insects and strange flowers. For fifteen years Edward carried on most of his researches by night, and he had many narrow escapes through the eagerness with which he pursued his object. He completed a splendid collection, and in 1846 exhibited it in Aberdeen.

It was not, however, to geniuses I referred when I said that it makes little or no difference where good, clever, studious boys are educated, so far as their ultimate success in life is concerned. I then referred mentally only to boys of ordinary ability and industry. These will get on, I believe, at any school where there is thorough teaching, and sound, careful religious and moral training, in this country or any other.

Sound religious training, industry, ability, and thorough teaching are the great requisites for success. Teach a well brought up boy carefully and soundly in this country or any other, at home or at school, and he will ultimately come to the front, if attentive and diligent—come to the front, of course, I mean in proportion to whatever ability and other self-helpful qualities he may possess. It is not every one, it is plain, who can attain the highest rank. One's success cannot but be in proportion to his talents and opportunities :

*Non cuivis homini contingit adire Corinthum.**

The exhibition was a failure, and he had to sell the collection for £20 to defray the expenses. He set to work to form another collection, and was most successful. His researches add greatly to the knowledge of Natural History, as he embodied the new facts in papers written to scientific magazines. In 1866 Edward was elected a member of several leading scientific societies. Latterly he acted as curator of Banff Museum. After the publication of his biography by Mr. Smiles, Edward's genius was publicly recognised by a presentation of £333 made to him in Aberdeen, and he was awarded by the Queen a pension of £50 a year. He died, after a long illness, on April 27, 1886.

For another instance of a man's forcing his way upward, in spite of all sorts of obstacles at the beginning of his career, see the letter from Sir William McArthur, published in footnote, p. 61.

* Hor. Ep. I. xvii. 37. The Bishop of Peterborough, in distributing the prizes at the School of Art in Peterborough on the 20th of last March, said that "work to be successful must be thorough and done

But to the front every one sooner or later, more or less, will come, in proportion to his zeal, industry, integrity, and ability, no matter where taught, whether in this country or any other—if only well brought up, well grounded in the beginning, and anxious to succeed.

Countless is the number of those who, though no geniuses, have arrived at high positions in every department of life—men whose early education was carried on, in some cases, at small, obscure schools; in others at no school at all. Many of our most distinguished Irishmen were educated by private tutors or their fathers at their own homes. It is clearly not the social status or endowment of a school that makes the difference. A school may be very fashionable and splendidly endowed, but yet very inferior as a place of education :

“All that glisters is not gold.

Gilded tombs do worms enfold.”*

Neither does it matter whether a school is situated in this, that, or any other country. Given good religious and moral training, sound teaching, and a clever, industrious boy; and the boy, humanly speaking, will be sure to succeed—according to his merits.

upon wise and true lines. There was no royal road to art, any more than there was to science or practical mechanics. He believed that the great secret of success—supposing there was a certain amount of aptitude—was in having a fixed purpose, a steady application, a high aim, and careful thought for the purpose in which one was engaged. The higher one raised his eyes, the higher his steps would rise. He did not believe in genius without work; but he did believe a great deal in work where there was no genius.”

* *Merchant of Venice*, ii. 7.

One has only to open his eyes and look at all the men in his neighbourhood who are honourably earning by means of their daily work enough to support their families in respectability and comfort, affording them most of the conveniences and some of the luxuries of life, and ask himself where they were, each of them, educated as boys. And he will find that they were almost all educated somewhere or another in Ireland—some in one school, some in another; and some at home, where they were taught either by their fathers or by private tutors.

Now, if this is a fact—and I challenge the reader to controvert it if he can—does it not prove almost to demonstration my point, namely, that it really makes little or no difference where a clever, hard-working boy is educated, if only he be religiously brought up, thoroughly well grounded in the elements of learning, diligent, and fairly clever?

It is, indeed, strange that of the Irishmen who were educated, as boys, at schools in England, so very few should have come to the front in any way. Their failure must presumably arise from one or another, or all, of these things: want of zeal and diligence; or of ability; or of proper grounding in Mathematics and Classics; or of sound religious and moral training when they were at school. It seems to me absurd to attribute the failure of the large number of Irish boys educated in England to any natural inferiority in point of ability, industry, or zeal. We have, therefore, plainly no choice left to us but to attribute it to some radical defect in the English school system—a defect especially injurious to the full development of their Irish pupils' minds and morals.

That English schoolboys are not generally well taught is the conclusion—account for the fact that they are not as one may—at which one must arrive who contemplates (α) certain examination statistics—see Chapter X.; (β) the facts stated in Chapters I., III., IV., VI.; and (γ) the candid admissions of many veracious and able boys and men, who spent—or rather mis-spent, as they themselves assert—a considerable portion of their boyhood at one or another of the English schools, learning little or no Mathematics or Classics, and not being properly looked after in regard to their religious and moral characters [Cf. Chaps. IX. (α) and XI.]

The Rev. James MacIvor, D.D., Rector of Ardstraw, in this diocese, published in 1869 a pamphlet called “Some Papers on Intermediate Education in Ireland.” The author’s principal object in publishing these papers was to try to induce the Board of National Education (Ireland) to introduce Classics as a subject into the Irish National School course.

With the view of showing the great practical utility of instruction in Classics to boys, no matter what their position in life might be, Dr. MacIvor points to the large number of educated men who, without money or high-born connections to assist them, rose from almost nothing into good positions by means of the sound grounding in Classics and Mathematics, which they received as boys in the parish of Ardstraw.

The account he gives of these self-made men is most interesting; for “self-made” one may fairly call the very large majority of them. His list it is impossible to read without feeling more and more assured that, as I have been endeavouring to prove, it indeed makes little or no difference where a boy is taught,

whether at Eton or a small National School in Ireland, if only, at one and the same time, he (α) have brains, (β) be diligent and anxious to succeed, (γ) be soundly grounded, and (δ) be religiously brought up.

The following passages from the pamphlet in question (pp. 17, 18, 19, and 33) will be found especially instructive, and this no less from the point of view in which I regard the facts stated therein than from Dr. MacIvor's, with whose conclusions, I may add, I thoroughly agree:—

“In some other countries,” writes Dr. MacIvor, “schooling is a leisure or an accomplishment—an æsthetic appendix of one's line of life. Here it was itself a line of life—a recognised mode in which those who had capacity set it before them to earn their livelihood. To one son a man gave his farm or shop, or tried to get for him a commission; to another, or to all the rest, if they had brains, he gave ‘education.’ If they could not carry on the pace, and actually reach the profession—if, in fact, they turned out ‘weeds’—they could, at all events, become philomaths in turn, or ‘Irish tutors’—a race more known and used than much admired, either on the stage or off it, for centuries in Europe. . . . But the number of those who did not turn out ‘weeds,’ but made good their way into a profession, would probably astonish many an Englishman. I may instance my own parish—a large mountain district, of few or no resident gentry; of a shrewd, manly population of small farmers and sturdy cottiers, and of no resources except agriculture, emigration, and the school. When I had occasion, ten years ago, to advocate this measure in print, I hazarded the statement that no less than sixty natives of it had reached

the professions in the generation preceding the Board's work. But when it was necessary, last year, to fight more sharply, and to quote chapter and verse for all one said, I made more careful inquiries and wrote down the names; whereupon our list speedily grew to 160, 260, 360. The actual list sent in to the Board contained 387; and twenty new names arrived before the Board had given its decision. Since then I have heard of many others, and have no doubt but that exhaustive inquiries would raise our list to 600 or more. Yet there is no educational endowment in the parish, nor any reason why its people should excel—and probably they do not excel—those of the districts around. If, instead of taking the long, straggling parish, I had taken an equal number of square miles around my own house, we should have a much larger list and twice the number of distinguished names.

“Take a second instance from the other extremity of the island. I received it the other day from an eminent Roman Catholic Prelate, and venture to read it in his own words:—‘There can be no doubt that the union of Classics with English would be most useful, and is much required. Forty years ago many of our youth knew Greek better than English.’ This is the Irish chimera. Now for its practical side. The Bishop goes on:—‘In addition to the interesting facts you mention, I can say that the assistant-classical teacher whom I have now teaching in the room below me had a school in a thatched cabin in the village of Ardfert for about thirty years. During that time he gave a classical education to about 250 young men, who

are now priests on the home and foreign missions, besides a considerable number who are in the medical and other professions. Of the many who passed through this school, he tells me that not more than six or seven remained at the plough—a proof that classical education is the upward path. One day, as I stood with this old man on St. Brandon's Hill at Ardfert, and looked on a large plain around, dotted with good farmhouses, 'See,' said he, 'I have taken a priest out of every brick chimney within your view.' This man's name is Pierce; he is an A.B. of Trinity College, Dublin.'

"The third list represents, *in part*, the fruit of this old-fashioned instruction: a list, namely, of those natives of the parish who, since the year 1800, have actually reached the professions. And we say, 'in part;' for our list is most incomplete: more careful inquiries, we are satisfied, would increase it twenty-five per cent. or more.

"It contains, however, *between three and four hundred names*, and many of these, the Board will observe, not only reached the professions, but attained to some eminence therein. Our Clerical List contains a Dean of Maynooth and several Protestant Rectors; our Medical List includes three who have won the honours of knighthood. And all this, we add, not without some pride, is from a parish whose only resources are agricultural, whose resident gentry are few or none, and where the average size of the farms is under twenty acres of but middling land—of land reclaimed with difficulty from rock, or bog, or mountain."

"But surely the manners and accent of the men

who sprang thus, as may be said, from nothing, and have been educated in this homely, imperfect way, must be very bad," some one may say. There are no reasons whatever why they should be, in the first place; and then, in the second, in point of fact, they are not. Some of the men referred to by Dr. MacIvor have as good manners and accent as any one could desire. However, even if one grant, for argument's sake, that there is some truth in the remark, does it matter much? If a man's education is such that, in spite of certain defects in his manners, and in spite of even an "Irish brogue," he can, nevertheless, attain fame, and fortune, and respect by honourable industry, we may surely well overlook—the world certainly will—minor defects of manner and accent—defects that have clearly not militated against his high character, happiness, and success.

The parent who sees his son respected and, with unblemished reputation, rising gradually in the social scale, steadily achieving, by honest effort, in Burns' stimulating words,

"The glorious privilege
Of being independent,"

may reasonably feel proud of him; ay, even though he may speak with an Irish accent, and fall far short of manners and address such as a Lord Chesterfield would approve.*

Of men famous in the history and literature of our country the following were educated either at private

* People, by the way, are by no means agreed, it would seem, as to what actually constitutes good manners. When Lord Chesterfield's Letters to his son were published, Dr. Johnson declared, "They teach the morals of a —, and the manners of a dancing-master."

schools or at home. I take the names from Sydney Smith's Essay on "Public Schools." *

Spenser, Pope, Shakespeare, Butler, Rochester, Spratt, Parnell, Garth, Congreve, Gay, Swift, Thomson, Shenstone, Akenside, Goldsmith, Samuel Johnson, Beaumont and Fletcher, Ben Jonson, Sir Philip Sidney, Savage, Arbuthnot, and Burns among the poets; Sir Isaac Newton, Maclaurin, Wallis, Flamsteed, Saunderson, Simpson, and Napier, among men of science; Clarendon, Hume, and Robertson, "the three best historians that the English language has produced." "Public schools have done little in England for the fine arts, as in the examples of Inigo Jones, Vanbrugh, Reynolds, Gainsborough, Garrick, &c.;" Harvey, Cheselden, Hunter, Jenner, Meade, Brown, and Cullen, among the great medical writers and discoverers; Bacon, Shaftesbury, Hobbes, Berkeley, Butler, Hartley, and Dugald Stewart, among the great writers on morals and metaphysics; Dr. Priestley, Dr. Black, and Mr. Davy, "the greatest discoverers in chemistry;" the Duke of Marlborough, Lord Peterborough, General Wolfe, and Lord Clive, "the only Englishmen who have evinced a remarkable genius in modern times for the art of war;" Lord Coke, Sir Matthew Hale, Lord Chancellor Hardwicke, and Chief Justice Holt, among the lawyers; Lord Burleigh, Walsingham, the Earl of Stafford, Thurloe, Cromwell, Hampden, Lord Clarendon, Sir Walter Raleigh, Sydney, Russell, Sir W. Temple, Lord Somers, Burke, Sheridan, Pitt, among statesmen; Cudworth, Chillingworth, Tillotson, Archbishop King, Selden, Conyers Middleton, Bentley, Sir Thomas More, Cardinal Wolsey,

* Contributed to the *Edinburgh Review* in 1810.

Bishops Sherlock and Wilkins, Jeremy Taylor, Isaac Hooker, Bishops Usher, Stillingfleet, and Spelman, Dr. Samuel Clarke, Bishop Hoadley, and Dr. Lardner, among scholars and men of letters. "Nor must it be forgotten," continues the writer, "in this examination, that none of the conspicuous writers upon political economy which this country has as yet produced, have been brought up in public schools." . . . "In by far the greatest number of cases, we cannot think public schools favourable to the cultivation of knowledge, and we have equally strong doubts if they be so to the cultivation of morals." *

Those who desire to know something about the education of the "men of our time," ought to read the book bearing this title, brought out by Routledge & Co. This book will show them that many Englishmen "of light and leading" amongst our contemporaries were educated either at home or at private schools.

* So Sydney Smith. Like him, Dr. Arnold (and what more competent authority could there be?) would have hesitated to recommend the sending of a boy to an English public school, personally interested though he was in the good name and prosperity of these establishments. In 1840—by which time he had been already twelve years at Rugby—he writes thus [Stanley's "Life of Dr. Arnold," vol. ii. p. 199]:—"I have many delightful proofs that those who have been here, have found at any rate no such evil as to prevent their serving God in after life; and some, I trust, have derived good from Rugby. But the evil is great and abounding, I well know; and it is very fearful to think that it may be to some irreparable ruin." "It is very startling," he wrote two years previously, "to see so much of sin combined with so little of sorrow." . . . "Amongst the poor," he adds, . . . "poverty, sickness, and old age are mighty tamers and chastisers. But with boys of the richer classes one sees nothing but plenty, health, and youth; and these are really awful to behold, when one must feel that they are unblest." [Vol. ii. p. 121.]

Almost all Scotchmen, it need scarcely be said, are educated in their own country.*

If I am right in my contention—and facts would certainly seem to show that I am—that it really makes no difference where a boy is educated, if only his religious principles and morals be carefully attended to and his grounding sound and thorough, then it is clearly judicious for the Irish parent to send his son to an Irish in place of to an English school. In the first place, by his so doing his sons will, as facts make clear, gain in the matter of sound religious and moral, Classical and Mathematical, training: in the second, the saving in money on their education will be very considerable: in the third, he will have the satisfaction of reflecting that what money he does thus spend on them, will be spent in his own country—and that the better off one's country is, the better off is one's self: and, lastly, he will probably, as I shall presently point out, secure for them a happier boyhood.†

* The following delightful reply I received from Dr. D. J. Cunningham, Professor of Anatomy and Surgery, T.C.D., in answer to my query where was he educated:—"Being a Scotchman, I was educated in Scotland."

† Who that has read many biographies has not been struck by the number of great Englishmen who never looked back but with pain upon their schooldays?

CHAPTER IX.

THE WRITER'S PERSONAL KNOWLEDGE OF IRISH BOYS WHO WERE AT ENGLISH SCHOOLS, WITH SPECIAL REFERENCE TO (α) THEIR CLASSICAL AND MATHEMATICAL ATTAINMENTS; (β) THEIR RELIGIOUS AND MORAL CHARACTERS, WITH THE OPINIONS OF SOME ENGLISH AUTHORS ON THIS SUBJECT; (γ) THEIR MANNERS.

(α) THEIR MATHEMATICAL AND CLASSICAL ATTAINMENTS.

I HAVE had from time to time under my charge in all some fifty Irish boys who had been, previously to coming to me, at English schools; and truth obliges me to say that of the attainments of these boys, for their age, I was forced to form a low opinion generally. As a rule, they knew, for their age, little or no Mathematics, little or no Greek, and merely the ordinary schoolboy modicum of the Bible, Latin, English, and French.

Should it be asked, as it lately was in the columns of a Dublin journal, "Are there many Irish boys who, having learnt little or nothing at some English school, have been removed therefrom on this account by their parents or guardians, and sent, as a forlorn hope, to some school in their own country, there to acquire, at almost the eleventh hour, by dint of careful teaching,

knowledge enough to enable them to pass some easy examination?" I would unhesitatingly answer, Yes, many; and these, too, boys from every kind of English grammar-school, from the most fashionable and aristocratic of the great public schools to the ephemeral private school, which is every now and again in the market in the agent's hands.

"How is it ascertained," it may be asked, "that these boys have learnt little or nothing at their English schools?" It is their parents or guardians themselves who say so; and subsequent events invariably prove the correctness of their judgment in this respect.*

* In the chapter of his "Præterita" [George Allen] recently issued under the title of "Christ Church Choir" (pp. 361-362), Mr. Ruskin records his recollections of Christ Church, Oxford. It was an institution of this College that the best weekly essay of the undergraduates on some brief Latin text should be read aloud in hall on Saturday afternoon. Mr. Ruskin's on one occasion was adjudged the best; and he describes here how he was received after reading it by his "cousins of the long table."

"Not in envy, truly, but in fiery disdain, varied in expression through every form and manner of English language, from the Olympian sarcasm of Charteris to the level-delivered volley of Grimston, they explained to me that I had committed grossest *lèse-majesté* against the order of gentlemen-commoners; that no gentleman-commoner's essay ought ever to contain more than twelve lines, with four words in each; and that even indulging to my folly, and conceit, and want of *savoir faire*, the impropriety of writing an essay with any meaning in it, like vulgar students—the thoughtlessness and audacity of writing one that would take at least a quarter of an hour to read, and then reading it all, might for this once be forgiven to such a greenhorn, but that Coventry wasn't the word for the place I should be sent to if ever I did such a thing again. . . . Perhaps my essays really diminished in value, or perhaps even the tutors had enough of them. All I know is, I was never asked again to edify the Saturday's congregation."

The lads thus humorously, but no doubt quite truthfully referred to were, taking them as a body, the grown-up boys of the English schools of the first rank. The idle college man was in his time the

"But are there not many Irish boys removed from one Irish school and sent to another under similar circumstances?" No, hardly any; at least so far as my own personal experience enables me to form an opinion on the subject; and this is my fortieth half-year as a schoolmaster.

"Circumstances," writes Dr. Cruise (President this year of the King and Queen's College of Physicians), "which are of no interest to detail here, led me some years ago to commit the mistake of sending my three eldest sons to English Colleges. I have mended that error long ago, and extract from it the consolation of knowing that I never could have realised how great my error was had I not made it. Mine is not an isolated case. I know several instances where parents have removed their boys from English to Irish Colleges, and were thoroughly satisfied with the result." *

Dr. Cruise's experience in this matter is by no means unique. If all parents who have gone through the same ordeal were equally candid, and could only be induced to publish in a book their experiences, with circumstantial details, what an instructive and interesting volume it would be!

A boy was removed, some five years ago, from an Irish school and sent to an English one, the fees of which were nearly twice as high. He was a decidedly promising boy. His father used at first gravely to tell his friends how his son had "a marble basin-stand" in his English school, and how at dinner there

idle schoolboy. To what reflecting Irish parent, who is really anxious about his son's best interests, can the glimpse of English University life thus given to us by Mr. Ruskin be particularly reassuring?

* "Letters on the Selection of a College for the Education of Irish Boys" (to the *Freeman's Journal*). M. H. Gill & Son, Dublin, 1883.

were napkins for the boys. The white marble basin-stands, though, were what especially seemed to gratify him. The boy is now nearly nineteen. He wishes to go to Oxford; but, alas! his knowledge of Greek is *nil*. He was not asked to learn Greek in the school with the white marble basin-stands. His knowledge of Latin and of Mathematics is scarcely that of the Junior Grade Intermediate boy in Ireland. The case is by no means an uncommon one. His father never speaks now of basin-stands or napkins.

(β) THEIR RELIGIOUS AND MORAL CHARACTERS.

In regard to the moral characters of the boys who have come from English schools to this of which I am now the head-master, or who went to the Monaghan Diocesan School while I was there, my opinion is that they were in general far more disposed to break bounds, to smoke, and to do other forbidden things, than the boys who came to me from any schools in Ireland.

Those who sincerely desire to have some insight into the evils of an English school ought to read, with mind unprejudiced, "Eric, or Little by Little," by the Ven. Archdeacon Farrar (A. & C. Black, Edinburgh), and reflect, as they do so, that its author must have been thoroughly acquainted with the subject of his book—his knowledge of English schools and school-boys being, even at the time he published it, by no means inconsiderable. What an ordeal has the English schoolboy to go through! How few do—how few can, go through it unscathed!

The following extracts (see pp. 104–106) from the

above-mentioned book will give some slight insight into what this ordeal is.

"Abominable passages!" some one on reading them may exclaim. "Abominable," indeed, I repeat; but it was not the author of this essay, be it remembered, who wrote them.

"Eric, or Little by Little," was written by one who was in his time an assistant-master at Harrow, and subsequently, head-master of Marlborough College. It was written too, apparently, for boys no less than for their parents. It was written, in fact, for the public at large, there being no restriction of any kind put upon the title-page or in the preface as to the class of persons who are to read it. Furthermore, Roslyn, the school described, is just the typical English Grammar School. "Typical English Grammar School," I say, for we are bound to regard the school described in "Eric" in this light.*

Archdeacon Farrar has written other books about English school life. He has written, for instance, "St. Winifred's, or the World of School." In this book, too, there is much to disquiet one. One house, we are told, is, term after term, in the hands of precociously bad big boys, and worse than worthless monitors. These boys, monitors, and all, subscribe their pocket-money for cards, tobacco, "false keys to get out after lock up," brandy, suppers, and the like—suppers, "the scenes of drinking, gluttony, secret fear, endless squabbles, and joyless excitement" (pp. 373, 391).

* One school only Archdeacon Farrar tells us it is *not*. "The scenery, indeed," he tells us, "with which it (Roslyn) is surrounded may be recognised by many; but I hope that such readers will let their discovery end there. If not, they will be doing great injustice to a school of which," &c. &c. (*Preface to First Edition.*)

And all this iniquity without a pause, for two or three years at a time, unproved by a monitor, undiscovered by a master.

All the books that I have read about English schools were written by Englishmen, who were in their time English schoolboys, and some of them English masters.

If English schools are condemned, then, they are condemned out of the mouth of Englishmen—and who better judges than Englishmen of the merits of English schools? Irishmen rarely see anything blame-worthy in these establishments. Some Irishmen, indeed, actually resent as a personal affront any depreciatory comments made about these schools by a fellow countryman. To thoughtful Englishmen, however, English schools, how blind soever to their faults and defects we in Ireland may be, appear, as we shall presently see, aught but perfect in regard of the morals, diet, teaching, or manners of the boys.

What could exceed the virtuous indignation of Cowper against the schools of his own country! He was for eight years at Westminster School. "They are become," he writes, now just a hundred years ago, in his preface to "*Tirocinium*," "a nuisance, a pest, an abomination; and it is fit that the eyes and noses of mankind should, if possible, be opened to perceive it." Hard words these, indeed! Except, however, so far as the advance of civilisation may possibly have improved it, has the tone of morality in English schools, let us ask ourselves, really changed for the better since Cowper's time? If so, what proofs of such improvement can be adduced? That English schools have not altered much, if at all, for the better,

so far as purity is concerned, within the last hundred years there are only too many reasons to fear. Mr. Lyttelton's pamphlet, referred to on pp. 113, 114, represents them in exceedingly gloomy colours. So, too, does the fact that the adults of England certainly do not appear to have improved in their morality since the beginning of the century; and the morals of the men of the present generation clearly indicate the kind of moral training they received as boys at school.

The following are the passages from "Eric" referred to; I copy from the tenth edition:—

I.

"Eric found the life of the 'boarders' room' far rougher than he had expected. Work was out of the question there, except during the hours of preparation, and the long dark winter evenings were often dull enough. Sometimes, indeed, they would all join in some regular indoor boys' game, like 'baste the bear' or 'high-cockolorum;' or they would have amusing 'ghost-hunts,' as they called them, after some dressed-up boy among the dark corridors and staircases. This was good enough fun, but at other times they got tired of games, and could not get them up, and then numbers of boys felt the idle time hang heavy on their hands. When this was the case, some of the worst sort, as might have been expected, would fill up their leisure with bullying or mischief" (Part I. chap. viii. p. 80).

II.

"It was an ill day for General Wildney when he sent his idolised little son to Roslyn; it was an ill

day for Eric when Duncan first asked the child to frequent their study." *

"It was past nine at night, and the lower school had gone to bed, but there was Wildney quietly sitting on Eric's knee by the study-fire, while Duncan was doing Arnold's verses for him, to be shown up next day.

"'Bother these verses,' said Duncan. 'I shall have a whiff. Do you mind, Eric?'

"'No; not at all.'

"'Give me a weed, too,' said Wildney.

"'What! young 'un, you don't mean to say you smoke?' asked Eric, in surprise.

"'Don't I, though? let me show you. Why, a whole lot of us went and smoked two or three pipes by Riverbend only yesterday.'

"'Phew!' said Eric; 'then I suppose I must smoke to keep you in countenance;' and he took a cigar. It was the first time he had touched one since the day at the Stack. The remembrance made him gloomy and silent. '*Tempora mutantur*,' thought he, '*nos et mutamur in illis*'' (Part II. chap. ii. p. 213).

"Ill day for General Wildney," indeed! Ill day for Eric! Ill day for Duncan! Ill day for every boy at Roslyn school, and at all other schools of the kind! Ill day for all parents, as well as for General Wildney, when they first send to such schools their idolised sons! And the denunciation of these schools comes, be it again observed, from an English source, even from the sometime assistant-master, the sometime head-master, of an English public school. Will Irish parents never take the warning given to them by Archdeacon Farrar in this book?

* "The child" is described (p. 212) as "a very bright, engaging, spirited boy."

III.

"A little pebble struck the study window.

"'Hurrah!' said Wildney, clapping his hands, 'here's the grub.'

"They opened the window and looked out. Billy was there, and they let down to him a long piece of cord, to which he attached a basket, and, after bidding them 'Good night, and a merry drink,' retired. . . .

"Meanwhile the boys had opened the basket, and spread its contents on the table. They were bread, butter, a large dish of sausages, a tart, beer, and alas! a bottle of brandy" (Part II. chap. v. p. 263).

IV.

"As usual, the cribbing at the next weekly examination was well-nigh universal, and when Mr. Gordon went out to fetch something he had forgotten, merely saying, 'I trust to your honour not to abuse my absence,' books and papers were immediately pulled out with the coolest and most unblushing indifference" (Part II. chap. vi. pp. 270, 271).

Of this we may feel sure, that Archdeacon Farrar, whatever he has done, has not exaggerated the immoralities that disgrace schools of the Roslyn type. And yet these are the very schools in which Irish boys will be found in the greatest abundance. There are a great number of schools of the Roslyn class in England.

We cannot suppose that one who was for five years

head-master of Marlborough College, and who had been previously an assistant-master at Harrow, who is now Rector of St. Margaret's, Archdeacon of Westminster, Chaplain in Ordinary to the Queen, &c., could have kept in constant circulation this history of English school-life, if it were not in his opinion a true history. We cannot suppose Archdeacon Farrar guilty of circulating this book as a mere sensational novelette. Indeed, he himself claims for his book, in the preface to the first edition, "the merit of truthfulness."

"In all humility," he writes in this preface, "I claim for the story a higher merit than that of style—the merit of truthfulness. If the pictures here painted are not always such as it would have been most pleasant to contemplate, they owe the darker shades of their colouring not to fancy, but to life. To the best of my belief, the things here dealt with are not theories, but realities; not imaginations, but facts." We must believe that he was convinced of the truth of this fearful history when he published it in 1857, and that he is now, too, convinced of its truth, as he has not withdrawn it or altered its general tone in any way since he first published it twenty-nine years ago. The book is now in its twenty-second edition.*

* "I have not thought it right," writes Archdeacon Farrar in his preface to the nineteenth edition of "Eric" (December 1880), "to alter in any way the structure of the narrative, but I have so far revised it as to remove a few of the minor blemishes." This edition of "Eric" I have only just seen. I only met with it subsequently to my writing the matter in the text. In regard to the second passage from "Eric" which I have quoted, I observe that three words occur in it in the first eighteen editions of the work, which are omitted in the nineteenth and subsequent editions. What these words are the curious reader can, if so disposed, find out for himself. Why, one can hardly help wondering, were these words thus designedly omitted in the nineteenth edition?

What a sad history of a promising boy—falling; polluted; polluting; temptations, and sins of every kind; hardship, illness, death! “Dead, dead ere his prime!” Such is the sum and substance of Eric’s career.

What a different story might there not have been to tell of the poor lad had he been sent to an Irish instead of to an English grammar-school!

In Irish grammar-schools the masters—this is the rule—perform the supervision duty themselves instead of deputing it to boys. In few Irish grammar-schools, therefore, could the vile scenes enacted so long at Roslyn have systematically taken place, thanks entirely to the Irish method of honest, honourable supervision of the boys during their after-school hours—a duty which masters in Irish schools deem it one of their highest privileges, one of their most serious responsibilities to perform efficiently.

And “Eric Williams,” let us remember, was no bad or ill-conditioned boy by nature. On the contrary, he was a most promising boy. “Few could look at the boy’s bright blue eyes and noble face,” his biographer

In the extract from the preface to this edition which I have just quoted the author informs us that he has only “so far revised it (the narrative) as to remove a few of the minor blemishes.” For my part, I cannot admit that, so far as mere style is concerned, the words in question were a blemish of any kind, major or minor; and Archdeacon Farrar certainly suggests that he has made no alteration except in regard to style. Does he regard them as too prurient, too awfully suggestive, too significant of the prevalence of vice of the most odious kind in Roslyn and such-like schools of England? Archdeacon Farrar’s peculiarly deliberate omission of the words, after their appearing in eighteen editions, is assuredly calculated to make one tremblingly fear, that his reason for so advisedly omitting them was not merely because he regarded their appearance as one of the “minor blemishes” of the book.

tells us (p. 80), "without taking a deep interest in him." Again (p. 381), "Eric, even in his worst days, was, as I well remember, a lovable and noble boy, . . . something unspeakably winning and irresistibly attractive about him;" and more to the same effect. Such was the little boy who, fresh and innocent, was sent to this English school, and kept there, his deterioration being gradual, and perhaps, therefore, not very perceptible to his friends at home, for years and years of his short life—kept there to his ruin. What a word to have to apply to the effect that his school experiences had on him! But the word, alas! is strictly appropriate. He was simply ruined at his English school, as many a noble Irish boy has been before him, and, doubtless, will continue to be, so long as the present habit of sending boys to schools like Roslyn continues.

We may well suppose that, if the English school system had undergone, in the author's opinion, any change for the better during the interval that has elapsed since the first publication of the book, twenty-nine years ago, he would not have failed to have noticed it in a preface to the latest (the twenty-second) edition, if not in a preface to some earlier one. But no such notification has been made. We must, therefore, feel that Archdeacon Farrar holds now the same opinion in regard to English schools like Roslyn which he held in 1857; and what a low opinion that is, he does not leave us in any doubt. But no other opinion, indeed, could he hold; for no amelioration in the moral tone of English schools has taken place since Archdeacon Farrar first wrote "Eric."*

* Dr. Clement Dukes, Physician to Rugby School, in his book "The Preservation of Health," p. 147, calmly takes it for granted that the

Nor have we any reason to expect that the moral tone of English schools should be better now than it was when Cowper wrote his "*Tirocinium*," or Archdeacon Farrar his "*Eric*." The system pursued in these schools is the same now as it was at the dates referred to—the system mainly consisting of the leaving of boys to prefects, and themselves, and their own devices, without any supervision, for a considerable portion of every twenty-four hours. From the same tree it would be absurd to expect a different kind of fruit this year from that which it bore last year, and the year before, and the year before that again.

Furthermore, it is not easy to believe that there would be such an enormous demand for "*Eric*," and for "*Tom Brown's Schooldays*," if these books described things that do not, could not, take place.

Whatever objects Archdeacon Farrar had in publishing his account of Roslyn school, with one at least we must credit him—the desire to do good. His only object, he himself tells us in the preface to the fourth edition, was "the vivid inculcation of inward purity and moral strength, by the history of a boy who, in spite of the inherent nobleness of his disposition, falls into all folly and wickedness, until he has learnt to seek help from above." This lesson, alas! poor Eric

moral tone of society is no better now than it was a hundred years ago. His words are:—"But it will be said, if this virtue of continence be simply one of education, why is it that in these days, when, if anything, the young are over-educated, it is as little practised as it was a century ago, when education was so much more neglected?" Dr. Dukes' answer to the question is this:—"Because the education which takes place is far more intellectual than moral; and intellectual education—when vice does arise—rather tends, as is shown in history, to increase the heinousness of all immorality and crime."

did not learn in time to save himself from those vices and follies which brought him to an early grave, by which time he had helped to corrupt, both by precept and example, many a Roslyn school-boy.

Archdeacon Farrar obviously did not desire to describe a school such as is seldom or never to be met with. What would be the good of describing such a school as that? He evidently meant to describe the trials, difficulties, troubles, and dangers of the ordinary commonplace English school, and to warn boys against these; to show how a boy through yielding to temptations commonly to be met with would be sure to fall, like Eric, "little by little." The author wished, apparently, his book to serve as a warning to Irish and all other parents of the evil results following the no-supervision system of the ordinary English Grammar school.

Let Irish parents keep in mind that the things dwelt on in this book are, in its author's own words "not theories, but realities; not imaginations, but facts;" that the only merit he claims for his story is "the merit of truthfulness."

What a thorough condemnation of the English school system is "Eric!"—a condemnation, too, pronounced by an Englishman, well known and much respected, and intimately acquainted with the inner working of English schools! No one, indeed, could write more authoritatively on English schools than the author of this book.

If an Irishman in Ireland had written this book, he would have been sure to have been accused of prejudice against England, ignorance of his subject, and so forth. But an Englishman is not similarly

open to these charges. What Archdeacon Farrar writes concerning the disastrous results of the English school system may be unquestionably regarded as worthy of all credit.

It certainly will not be Archdeacon Farrar's fault if Irish parents continue to send their sons to be ruined "little by little" to schools of the Roslyn type—that is, to the ordinary Grammar or Intermediate School of England

The moral of "Eric," or at least part of its moral, is only too obvious: it is plainly this:—All you upper and middle-class parents of Ireland who love your children, hearken—listen to the solemn warnings of an experienced Englishman. The morality of English schools is at a very low ebb. There is no supervision duty in them, or next to none. The boys are left almost entirely to their honour; and their honour, alas! is often dishonour; light with them is often darkness, darkness light. Boys, as you may have learned from another experienced Englishman, the author of "Tom Brown's School-days," may be roasted nearly to death, and drinking may go on among these boys (left thus "to their honour") to an alarming extent, and the masters know nothing about it. Think, my friends, of the gradual "little by little," sad fall of this bright young boy, Eric Williams—as bright and promising a little fellow as there could be, at the time he first went, to his bane, to Roslyn School. And Roslyn School is no worse, remember, than hundreds of other Intermediate schools in England. As for unfortunate Eric Williams, he was, if not above, certainly not below the average English schoolboy in point of promise. Yet how he

went from bad to worse, "little by little"—falling, ever falling, while at school! And how many Erics are there at these schools? Take heed, therefore, all Irish parents. Whatever you do with your sons, do not send them to schools in England like Roslyn—and such schools there abound—unless at least you are prepared to see them falling like Eric, and like hundreds of other boys, before and since; corrupting and being corrupted, "by slow degrees, by more and more."

Three years ago the Hon. Edward Lyttelton, an assistant-master at Eton, was shocked by the dreadful amount of vice which, his experience assured him, prevailed at English schools; so much shocked that he determined to make a great effort, cost what it would, to reduce it. He thought carefully over the matter with himself; conversed with others about it. More he consulted by means of letters; and at last he resolved to publish his views on the painful subject.

Mr. Lyttelton's pamphlet ("Causes and Prevention of Immorality in Schools") is full of interest to any one interested in the question discussed.* "A public schoolmaster, to whom he submitted the original draught of his essay, wrote to him about it some thoughtful remarks, which were ultimately published by him in an appendix to his work. "My experience tells me," writes this schoolmaster, "that certainly as many as five boys out of six—probably nine out of ten—who enter public schools from preparatory schools have knowledge of evil beforehand, and that in no vague way." In what a condition, in respect of morality, the English

* It can be procured at the Office of the Moral Reform Union, 2 Leinster Place, Porchester Terrace, W.

public schools must be, will become manifest to the reader who reflects on the foregoing statement. [For other quotations from this pamphlet, see pp. 169, 170.]

Owing to the Entrance Examination system which prevails so extensively in England, nearly all the boys who go to English public schools have been previously at some preparatory school or another.

What loving Irish parent, who truly reverences his sons, would like to send them to an English school, whether preparatory or otherwise, if this English public schoolmaster's opinion, which I have just quoted, be correct? The opinion quoted is endorsed by many other schoolmasters, medical doctors, and others conversant with English school-life.

The following passage to the same effect is from the same pamphlet:—"Sir W. Jenner would rate the number of boys" (who indulge in vice) "at 80 per cent., if asked to form an estimate." Sir W. Jenner's reference is, of course, to boys in England: he is consulting physician to the University College Hospital (London). The opinion upon this subject which he formed a quarter of a century ago he still retains.

Thus Dr. Pusey:—"In all cases I have known of evil against the Seventh Commandment, it has begun either at the first school or the second, at about eight or twelve years of age." And again: "The first thing which showed me its extent was, that one at a public school, with whom I remonstrated about it, said that all the boys in the school"—well, were guilty of a vile, immoral practice [extracts from same pamphlet].

Some Englishmen say that in regard to morality English schools have much improved within the last half-century. Others, however, take a very different

view, and assert that the English schools of the present day are as bad, in point of morality, as ever they were at the worst of times. That they are in anything but a satisfactory condition in this respect there are only too many reasons for believing.

I have just opened a volume of the late Lord O'Neill's *Sermons*,* in which there is a brief "Memoir" of the author by the Ven. Archdeacon Hamilton. Lord O'Neill went as a boy from Foyle College (where he was for six years, from 1823 to 1829) to one of the great public schools in England for a short time. The school in question was probably no worse, at the time, than any other public school in England: it may have been even better than any of them. What it was at the time Lord O'Neill went to it will be seen from the following passage in the Memoir referred to:—"From Foyle College he was sent to the then celebrated school of Dr. Butler at Shrewsbury. Of the character he maintained there I can give no better description than that written from memory by his cousin, William Hart, a distinguished Indian civilian, who had also been with him at Foyle College. Writing to one of the family on Lord O'Neill's death, after describing generally the low moral tone of the schoolboys, he says, 'One of them (Lord O'Neill) was by far the most steadfastly high-principled, and in every way admirable boy I ever met—a boy of wonderful courage and fortitude, both moral and physical, which I had more opportunities than perhaps any one now living of seeing tested by severe trials, and who went unspotted through what was little better than a hotbed of falsehood and all sorts of vice'" (p. xii.).

* Published by Kegan Paul, Trench, & Co., 1885.

Much has been written, in connection with certain trials which took place last year, about the moral character of "London society." When one reflects calmly on the subject, can he feel that the moral tone of London society is anything approaching what it ought to be?—that there is no ground whatever for the allegation made by one journal some few years ago, "that the degradation of the moral tone of society" (in England) "is no imaginary or exaggerated assertion, but a proven fact"? The Englishman "of the world" is but the grown-up English schoolboy. There is no better test of the morals of a school than the conduct of its boys, old and young, past and present.

The Purity Societies, which are springing up now everywhere throughout England, prove that, in the opinion of very many good, wise, and able Englishmen, these Societies are sorely needed to assist in keeping virtue from being, as they avowedly think her in danger of being, absolutely dethroned in that country.

If proof were wanted that the tone of morality in Irish is far higher than it is in English schools, one might mention the fact that the tone of morality among adults in Ireland is far higher than among adults in England—as a glance at the reports of the divorce cases, the illegitimacy statistics of the two countries, and the like, makes clear. Seldom or never does an Irishman, educated exclusively in Ireland, figure on account of his immorality in any *cause célèbre*.*

"The child is father of the man."† The moral man

* "The Irishman is certainly cleaner than his English . . . equal," writes Mr. Mahaffy, v. i. p. 254, in the *Commissioners' School Report* (1881). Cf. footnote, p. 122.

† Wordsworth—"My heart leaps up," &c.

has generally been a moral boy. No man finds it so easy to keep his passions in proper subjection as he who did so all the time he was a boy at school. Let loose reins be but given to one's worst passions when he is a boy, and it will be found a fearfully difficult thing to draw in the reins and tighten them when the age of manhood comes. The most moral men there are are men who have kept themselves pure from the beginning. Most men who are addicted to excesses of any kind were addicted to excesses also when boys. The passions that are early stimulated are unnaturally stimulated; and passions that a boy unnaturally stimulates are usually his curse and bane when he grows up to man's estate, and, as too frequently happens, never cease to be so. Hence the all-importance of one's being brought up in the purest possible moral atmosphere during the impressionable years of boyhood. Habit is, indeed, a second nature:

*Quo semel est imbuta recens servabit odorem
Testa diu.**

Hence the all-importance of selecting for one's son a school in which—whatever else it may be deficient in—there is a good moral tone among the boys. In comparison with a boy's religious and moral character all else fades into absolute insignificance.

It is always the good boy who is most diligent. It is always the good and diligent boy who is the most successful. It is always the good and diligent and successful boy who is the happiest and whose prospects are the brightest.

At all hazards then, at any sacrifice—yes, even

* Hor. Ep. i. 2, 67.

though a so-called English accent has to be sacrificed for it, let Irish parents refuse to send their sons to schools in which the most competent English authorities assert the moral tone is low.

The leading men who compose what is known as "Society" in London were, the large majority of them, educated at English schools. What the moral tone of this "Society" is, requires but little comment. Notoriously ill-living men are amongst its conspicuous ornaments. A member of this "Society" may be as immoral as immoral can be, and yet be most popular, and, apparently, even respected by the rest. There must be no scandal, no breach of the peace—that is all. A scandal is what "Society" in England cannot endure. Adultery and fornication are borne with, good-naturedly tolerated, acquiesced in. But a row of any sort is intolerable, unendurable.*

* "It has often occurred to me that Society in London, or that particular section of Society which is the brightest, the most diverting, and which makes itself most heard of, resembles an Agapemone. The relations existing between the blithe and joyous persons of whom this household consists may be the most curious imaginable. Husbands and wives may all be a little mixed; but then, though there is fusion, there is no confusion. They understand each other so well. They have tacitly agreed to enjoy themselves according to their own taste. '*Fay ce que voudras*' is their motto. There was a time when the upshot of it all would have been elopements, duels, the breaking-up of homes, and Heaven only knows what else. That sort of thing is sneered at by Society to-day as obsolete, melodramatic, childish. The dominating idea is not the cultivation of virtue, but the prevention of scandal. Every one, Society argues, has a clear interest in suppressing anything which might lead to social disturbance. Externally, therefore, the proprieties must be respected. No handle must be given which the profane vulgar may seize upon to Society's detriment. If things wrong in themselves are to be done, in Heaven's name let them be done quietly and decently. If the world will talk, let the lie direct be given to its base assertions and rumours by presenting to the public a front

A writer in the last April number of the *Vanguard*, commenting, in the leading article, on a recent *cause célèbre*, gravely remarks:—"The glimpses we get of everyday life in which the respondent and those who surrounded her moved, affords a sad indication that the tone of public opinion in such an orbit as she traversed is lamentably low. This leads us to fear that many of our wealthy and high-born wives and maidens must be in constant peril." *

Can the public opinion formed at their schools by the sons of ill-conditioned parents be reasonably expected to be particularly pure, remarkably exalted?

Irish parents, who contemplate sending your sons to English schools, think, and think, and think again, whether "the game is worth the candle;" whether an English accent of some sort and the polished English manners, supposed by some to be acquired by all Irish boys who go to English schools, may not be acquired at the cost of pure morality and sound teaching; and

of social decorum and unity. . . . Offences will come, but woe unto him or her by whom they come; and Society regards as, in some sort, an enemy and a traitor to itself, the man or woman who puts it openly to the blush. Let all things by all means be done decently and in due order, that is Society's motto; and those who do not obey it are held to have introduced a foe into the camp."

The foregoing paragraph is from "Society in London (pp. 54, 55), by a Foreign Resident" [Chatto & Windus], ninth edition, 1886.

It is scarcely necessary to say that "Society" and the schools of England act and react on each other. The school system leads to a low tone of morality in men: the low tone of morality in men induces them to regard with more or less indifference a low tone of morality in schools; while sons, of course, inherit their fathers' propensities. The men of whom Society is composed are but the natural outcome of the English school system. This outcome, in respect of morality, cannot appear to any thoughtful Irish parent particularly admirable.

* The *Vanguard* is "the monthly organ of the Church of England Purity Society."

whether, should this be so, these advantages may not be acquired at too dear a price.

God grant that Irish school morality may ever retain its present undoubted excellence! Brains one cannot give his son, nor industry, nor enthusiasm. But we might all, surely, try to secure for our children a thoroughly sound, religious, and moral education. Irish parents who send their sons to schools of the Roslyn class, so graphically described by Archdeacon Farrar, or to schools of the kind described by the author of "*Tom Brown's Schooldays*" (pp. 207, 217, 219, 225, 226), or to the English preparatory schools in which, according to a public schoolmaster, as stated on p. 113, "probably nine out of ten boys have knowledge of evil, and that in no vague way," have assuredly every reason to strongly suspect that a good religious and moral education their sons are by no means likely to receive in any of these schools.

An Irish gentleman removed two of his sons lately from one of the most prosperous and popular of English schools, one of the two boys suffering at the time from that disease the contracting of which the Contagious Diseases Act (Men) was designed to prevent. Some other boys at the school, the stricken lad assured his father—and his story may well be believed—were suffering from the same awful disorder.

"What a terrible statement to make!" some one may exclaim. "What a terrible state of things to justify such a statement!" is rather what one ought to exclaim. For the fact that justifies the statement, I, be it noted, am not responsible. My informant is a gentleman in a high social position in this country, and his word I cannot doubt. "But why repeat the

story?" I repeat it to try and strengthen my case, which is, that the Irish parent who sends his son to an English school like the one now referred to, runs the risk of injuring—humanly speaking, past repair—his moral character, and possibly even, as in this case, his physical health. Believing as I do, and that most sincerely, in the goodness of my cause, I feel bound not to allow myself to be tempted by any suggestions of false shame or absurd prudery into leaving anything, consistently with truth, unsaid, that would be likely in any way to induce those to whom my essay is dedicated to pause, and ponder, and pause again, before placing their sons—and so jeopardising at once their moral, and their intellectual, and their physical faculties—at any English school wherein the supervision of the boys is not properly attended to during their after-school hours.

It may be fairly said that, though I have, no doubt, shown that there must be a good deal of immorality in English schools, I have produced no evidence to show that Irish schools are at all superior in this respect. To prove that they are would be impossible, there being no statistics to refer to. But this much I can say with a clear conscience: once only have I heard of any scandal, resting on any evidence—good or bad—connected with Irish schools, conducted on Irish educational principles in regard to supervision, &c., during the twenty years that I have been a schoolmaster. Nor, except in the case referred to, has any Irish schoolmaster—and I reckon many of them among my intimate friends, and am, officially, acquainted with many more of them, having been once the Secretary and Treasurer, and subsequently the President, of the

Schoolmasters' Association—ever given me to understand, even by a hint, that impurity was one of the prevailing juvenile vices against which, so far as he was a judge, Irish schoolmasters had specially to contend. How many scandals connected with English schools—now with this one, now with that—have been whisperingly circulated during the last twenty years!*

(γ.) THEIR PHYSICAL HEALTH.

The boys who have been from time to time placed under my charge, having been previously at English schools, have certainly never been in any respect physically superior to those of my pupils who came to me direct from their homes or from other Irish schools. As cricketers, football-players, gymnasts, &c., they have never particularly shone—and I can recall now the appearance and characters of some fifty of them. No doubt the First XI.s and First XV.s in large English schools are far superior to the First XI.s and First XV.s in small Irish ones. How could it be otherwise? Similarly, the First XI.s and First XV.s in large Irish schools are of course, superior to the First XI.s and First XV.s in small Irish schools. In effect, in whatever schools there are most boys to select from, in these the XI.s and XV.s will be naturally the best. But given two schools, an English and an Irish one, of the same size, that the Irish boys will be physically well able to hold their own with

* "Gross offences against morality are very rare in almost all the Irish schools and cause but little difficulty to the masters." So writes Mr. Mahaffy in the recent *Endowed Schools (Ireland) Commissioners' Report*, p. 254; and who will accuse Mr. Mahaffy of any prejudice in favour of Irish Schools? Cf. footnote *, p. 116.

those of the English school we have no reason whatever to doubt. [Cf. footnote, p. 319.]

In regard to the diet of the boys in English schools, one hears very little in praise of it, but a good deal, every now and again, in dispraise of it—of its insufficiency, its sameness, and its quality.

Witness the occasional letters addressed to newspaper Editors by some much-enduring English parent—the irksomeness attending, and the unpleasantness sometimes consequent on, the writing of such letters notwithstanding. Witness, too, the following testimony—I quote it from Colonel Chichester's *Schools* :—

“Even in the matter of food there was at Eton much to amend. . . . ‘Practically it comes to this, that not only do little boys eat mutton five days a week, but it must be shoulders of mutton?’—‘Yes, and fat ends of the loin. Many a little boy has got up at seven, and, what with fagging and his duties of construing and so on, has not got his breakfast till ten.’ [Rev. C. K. Paul, answers to queries 5775 and 5784, *Pub. Schools Com.*, 1864.] Boys enter as early as seven years of age.”

I was assured some short time ago by one who had been for six years a pupil at one of the leading public schools in England, and who was well acquainted with the *ménage* of the principal Irish Grammar Schools, that the diet in the latter was decidedly superior to that in the English school at which he had been so long a pupil—at once superior in quality and variety and more comfortably served. In the English school with which he was so well acquainted the boys, he said, but seldom, for example, got for their dinner a sufficiency of good fresh vegetables, or gravy of any kind.

And yet the fees paid in most Irish schools are scarcely one-fifth of the fees of that particular English school on the diet of which my correspondent reflected. The truth is, Irish schoolmasters dare not, even if they would, be indifferent about the diet of their pupils: they are too well looked after by the parents and guardians of their pupils to admit of carelessness or excessive economy in regard to so vitally important an element in the education of their boys as their food. They would not have a boy left with them—such is the present popularity of schools in England—if the parents and guardians of their pupils were not fully satisfied in their own minds that their diet was in all respects perfectly satisfactory.

(δ.) THEIR MANNERS.

In regard to the manners of the Irish boys who came to me from English schools, there was nothing whatever remarkable about them. Some of them, just like some of my other pupils, struck me as having pleasing manners, some as having the reverse.

Sydney Smith's opinion of the manners of the English public schoolboy is not high; and he certainly ought to be a good judge upon this point, being himself an old Winchester boy, and moving always in good society. Being an Englishman, too, we must suppose him impartial. Were he alive now, it may be asked, would his opinion of the manners of the English public schoolboy be better than it was in 1810? In his essay on "Public Schools," already referred to, p. 95, he writes:—"This system," *i.e.*, the English public school system, "gives to the elder boys an absurd and pernicious opinion of their own

importance, which is often with difficulty effaced by a considerable commerce with the world. The *head* of a public school is generally a very conceited young man, utterly ignorant of his own dimensions, and losing all that habit of conciliation towards others, and that anxiety for self-improvement, which results from the natural modesty of youth. Nor is this conceit very easily and speedily gotten rid of; we have seen (if we mistake not) public school importance lasting through the half of after-life, strutting in lawn, swelling in ermine, and displaying itself, both ridiculously and offensively, in the haunts and business of bearded men. . . . If, by a knowledge of the world, is meant a knowledge of the forms and manners which are found to be the most pleasing and useful in the world, a boy from a public school is almost always extremely deficient in these particulars; and his sister, who has remained at home at the apron-strings of her mother, is very much his superior in the science of manners."

I do not, however, think that a boy's manners are ever much affected by the school he is at. A boy's manners, no matter where he may be at school, are usually exceedingly like those of his parents, from whom he inherits so many faculties and traits of all kinds, and in whose company he usually spends from thirteen to fifteen weeks' vacation every year:—

Fortes creantur fortibus et bonis:

Est in juvenis, est in equis patrum

Virtus; nec imbellem feroces

*Progenerant aquilæ columbam.**

* Hor. Od. iv. 4, 29.

Brave are the children of the brave and good;
In steers, in steeds, their sires' own spirits move;
Nor do fierce eagles nourish in their brood
The unwarlike dove.

The parents who send their sons to Irish grammar-schools belong, as a rule, to our educated middle classes; and Irish schoolboys accordingly, as a rule, are well-mannered and polite; and naturally so, seeing that they are the sons of gentle and well-educated parents. If, indeed, Irish schoolboys were, as some of their detractors, who know nothing about them, groundlessly allege, generally disposed to be rough and rude, how is it that our Irish clergymen, barristers, physicians and surgeons, engineers, Fellows and Professors, &c., are not also generally rough and rude? And this they certainly are not. How strange that they are not, if Irish schoolboys, as a rule, are, seeing that these clergymen, barristers, doctors, &c., were themselves nearly all in their time Irish schoolboys, and are now, to speak generally, but Irish schoolboys grown to man's estate! *

There are few more ridiculous assumptions than that Irish schoolboys are rude and rough. Indeed, it is worse than ridiculous, for the consequences that flow from the spreading and maintaining of it are so pregnant with mischief. Why should Irish boys be such? If they are, what then of their fathers and their mothers and their sisters? Are these also rude and rough? If they are not, how then account for the alleged fact, that their young kinsfolk are, the

* The Irish middle-class gentleman, it may be observed, is not in the least like the typical Irish gentleman that the English play-writer loves to represent, or rather to misrepresent, to us on the stage. He is no more like him than is the English gentleman of the present-day stage, who slaps his friends on the back, smokes and wears his hat in the drawing-room, and is inflicted with an obnoxious mother-in-law and a suspicious, suspected wife, in the least like the English gentleman of real life.

boys who frequent our Irish schools? The allegation is utterly without foundation; it is a falsehood, that shrinks positively into absolute nothingness the moment it is looked at with the eye of truth.

Are we, indeed, in cold blood to admit that our children cannot grow up nicely-mannered unless sent for their education to England? Why, would not such an admission be manifestly tantamount to condemning as bad the manners of the thousands of Irish ladies and gentlemen, old and young, who were never, or only for a few days or weeks at a time, out of Ireland in their lives? Facts of which we are all cognisant, facts to which we cannot close our eyes, prohibit, of course, an admission that is reducible to so palpable an absurdity.

"But, generally speaking, it must be admitted," some one may say, "that schoolboys in England are more mannerly than schoolboys in Ireland." There are schools and schools. In some schools in England, no doubt, the boys are more "mannerly" than in some schools in Ireland—this I am prepared to grant. But then, on the other hand, the boys in some schools in Ireland are, it must also be admitted, more mannerly than those in some schools in England. Thus, the admission on the one side may be regarded as fully equivalent to that on the other. All depends on the kind of school, be it in England or Ireland, one chooses to send his sons to. There are plenty of schools in England at which the manners of the boys are, like their morals, exceedingly indifferent.

And this is certain: the manners of the professional and business men and country gentlemen of England are, *ceteris paribus*, not superior to those of the home-

educated professional and business men and country gentlemen of Ireland. Must not this seem strange to him who would fain persuade you that the schoolboys in the former country are, in the mass, superior in deportment and manners to those in the latter?

And then in regard to the lower orders of the people in the two countries, who that is well acquainted with the artisan and labouring classes, and small farmers of Ireland and England respectively, has not been struck with the immense superiority, in point of courtesy, of the former to the latter? The members of these classes are in Ireland naturally polite. Is it possible that the members of the middle classes in Ireland are naturally rude? The question is too absurd to require a serious answer. But if they are not, why so much nonsensical talk about the propriety of sending our sons to a people not naturally more polite than our own, with the design that they may, by associating with them, learn to be polite?

“But must it not be, of necessity, a great advantage to an Irish boy, so far as his manners are concerned, to meet and associate with the hundreds of young English gentlemen he is sure to meet with in any of the good English schools?”

This depends very much upon circumstances. Some boys may be improved by such association; some may not. To a nervous, timid boy, whether Irish or English, I can imagine nothing less calculated to give charm of manner than constant intercourse with a hundred or two hundred English schoolboys, seeing that it is one of the chief characteristics of English schools (may we never grudge it to them!) that during their play-hours the boys are left without any supervision,

and can do then, consequently, pretty much as they like. What boys, so neglected, do like is certainly not always what is right, courteous, or humane.

It will be remembered how Dr. Johnson replied to a gentleman who told him that he was sending his son to an English public school in the hope of curing him of shyness. "Sir," he exclaimed, "this is a preposterous expedient for removing his infirmity; such a disposition should be cultivated in the shade. Placing him at a public school is forcing an owl upon the day."

Somewhat to the same effect writes Archdeacon Farrar in "*St. Winifred's*," p. 32: "Seeing that Eden was naturally a shrinking and a timid lad, his guardian had urged that he should be sent to *St. Winifred's*, with some vague notion of making a man of him. He might as well have thrown a piece of Brussels lace into the fire with the intention of changing it into open ironwork."

It cannot be expected that, if the boys in the English school at which the Irish boy is placed, are, the majority of them, the sons of exceedingly commonplace parents, the Irish boy will be much improved in manners by associating with them.

"But one's sons will meet with none but gentlemen at a good English school." Such exclusiveness, I reply, for schoolboys is neither desirable, nor, even if desirable, attainable. Vulgar as well as well-bred Englishmen have sons to educate, and money, too, wherewith to pay for their education. What a dire blow, indeed, it would be to the prosperity of English schools, if all the boys who are not "gentlemen" were to be suddenly withdrawn therefrom!

One thing is certain—be the cause of it what it may

—the Irish boys who have been from time to time placed under my charge, having been previously at school in England, have not been, as a body, superior in point of manner or address—while they have been in many instances inferior—to those who came to me either direct from their own homes or from other Irish schools.

And, after all, why should it be necessary for us to send our children to English schools in order to learn good manners? “Good-breeding,” as Lord Chesterfield himself observes, “is the result of much good sense, some good-nature, and a little self-denial.” Surely “good sense, some good-nature, and a little self-denial” can be learned by one’s children in their own country. Hard, indeed, would be the lot of Irishmen, truly strange their case, if these grand components of good manners could not be acquired by their children, unless sent in quest of them to England.*

And—in spite of the marble basin-stands and dinner napkins, referred to at p. 100—are we really justified in assuming that the attention paid, in even expensive English schools, to the decencies and amenities of life,

* Swift’s definition of good-manners would evidently correspond with Chesterfield’s. “Pride, ill-nature, and want of sense,” writes the Dean, “are the three great sources of ill manners: without some one of these defects, no man will behave himself ill for want of experience, or what, in the language of fools, is called knowing the world.”

And thus Goldsmith: “Politeness is the result of good sense and good-nature. A person possessed of those qualities, though he had never seen a court, is truly agreeable; and if without them, would continue a clown, though he had been all his life a gentleman usher.”

And Addison not dissimilarly: “If a man has common sense and something friendly in his behaviour, it conciliates men’s minds more than the brightest parts without this disposition.” Is there any lack of Irishmen with “common sense and something friendly in their behaviour”—Irishmen who were educated exclusively in Ireland?

is exemplary? Not so, according to Mr. Mahaffy. Witness the passage from the Irish Endowed Schools *Commissioners' Report* (written by him), quoted on p. 311. Witness, too, the following passage from the same report (p. 259), written by the same authority:—
 “The English schools are not wanting in some of the faults noticeable in this country. The great day schools are by no means as clean and tidy as might be expected from the habits of the nation, and a considerable reform in this direction would make them much more cheerful and wholesome for the inmates. A dusty atmosphere cannot possibly be a very healthy one, and the problem of keeping schoolroom floors clean and schoolroom furniture neat, has not been solved by these schools” (of England).*

* I have said, p. 129, that what boys who are unsupervised by a master like, is not always right, courteous, or humane. The following excerpt from Mr. Pycroft's *Oxford Memories* (vol. i. p. 2) would seem to corroborate that opinion—would not what Mr. Pycroft has written of the fagging at Eton fifty years ago apply always to the fagging system wherever it exists?—“As the fate of the fag depended on the character of his senior, naturally his usage was as bad as might be expected from the rough training this petty tyrant, while yet a fag, had himself received. Cruelty beget cruelty, and few would believe the misery which in those days any poor, weak and nervous boy has been known to endure. . . . Some boys I knew who were as unfitted for so hard a life as a consumptive patient is for the frozen regions.”

CHAPTER X.

*TESTIMONY OF ENGLISH EDUCATIONISTS AS TO THE
POSITIVE INEFFICIENCY OF ENGLISH SCHOOLS.*

THE following excerpts are from "Payne's Lectures on the Science and Art of Education" (pp. 296-302).^{*} It is only on English schools and schoolboys that Mr. Payne in these passages reflects, as both the references that occur in them and the context itself clearly show. His opinion of English schools as places of education is, as will be observed, exceedingly low. Being himself an Englishman, and having made a special study of the subject on which he writes, Mr. Payne may be safely trusted as a competent, credible witness in all matters relating to English schools and school-boys.

"(1.) The youths examined," writes Mr. Payne, "for the Civil Service are the products of the ordinary teaching of middle-class schools *plus* the cramming by which it is supplemented, in view of a competitive examination. We find Sir John Shaw Lefevre, an examiner of such candidates, complaining bitterly, in 1861, of their incredible failures in Orthography, their miserable Writing, their ignorance of Arithmetic, and remarking, 'It is comparatively rare to find a candidate

^{*} Edited in 1880 by his son Dr. J. F. Payne, M.D., Fellow of Magdalen College, Oxford [Longmans, Green, & Co.] Dr. Payne does not appear to think that secondary education in England has improved since the date of his father's Lectures.

who can add correctly a moderately long column of figures.' Only a short time back, it was reported that out of 1972 candidates who in the course of four years failed in the examination, 1866 were rejected for bad spelling; and in the last Report of the Civil Service Commissioners, we see that out of 11,424 candidates, nearly if not quite all middle-class pupils, 5696 failed to pass the examination.

"(2.) At the first local examination under the Oxford scheme, 50 per cent. of the candidates failed in the simple preliminary examination, all being picked pupils expressly prepared for the competition. The proportion of failures has, I believe, since settled down to something less than one-third. [The 'plucked' candidates referred to in this paragraph clearly did not come from Irish schools.]

"(3.) In 1869, a petition was presented to the House of Commons by the Council of Medical Education, complaining that 'the maintenance of a sufficient medical education is very difficult, owing to the defective education given in the middle-class schools.' At the same time, a similar petition was presented by the Bristol Medical Association—a body numbering 4000 members; and another by the University of London, which stated that their examiners had been obliged for the previous ten years to reject 40 per cent.—since 1869, even 55 per cent.—of the candidates sent up for matriculation from middle-class schools.

"(4.) Not a month ago, the report of the examination in Arts of the Apothecaries' Society showed that at their recent examination nearly 40 per cent. of the candidates sent up were rejected. The candidates in this case were of the average age of seventeen, and

most of them had probably been submitted to strenuous cramming, to prepare them for the examination. This consisted of very easy pieces of Latin, taken from a book announced three months before; of short and easy pieces of English for re-translation; of a similar paper in French; of a few elementary questions in Latin and French grammar; of a paper on the first and second books of Euclid, without problems or exercises; of a paper on Arithmetic to decimals, and one on Algebra to simple equations—all matters which form the staple of instruction in middle-class schools. A writer in the *Pall Mall Gazette*, May 1, 1880, comments on this examination:—‘It is not a little startling that of the pupils of the upper ranks of the schools at the age of seventeen, and after special training for the purpose, nearly one-half are found to have spent their lives thus far in a vain attempt to acquire the first elements of languages and figures. If this were a special and solitary case, it would be surprising as a phenomenon, but we learn that it is something very like the rule. The experience of the examiners at the College of Surgeons’ [in England] ‘is of a nearly equally discouraging character;’ and he adds, ‘It will not, we believe, be doubted that such a percentage of rejections of young men specially trained for the examination of this simple kind is far from creditable, and betokens serious unsoundness in our educational system.’ If, however, we have any doubts on this point, they may be dispelled by reference to the voluminous report of the Schools Inquiry Commission” [England]. “Failure! failure! is the clear verdict they pass on the average results of the teaching both in endowed and private

middle-class schools. As to the former, the general Report, after quoting in detail numerous instances, thus sums up its judgment:—‘The foregoing account shows that the instruction given in the endowed schools’ [England] ‘is very far removed from what their founders could have anticipated, or from what the country has a right to expect. The districts assigned to our Assistant Commissioners’ [England] ‘embrace almost every diversity of character and population, yet the results appear very uniform.’ Again, ‘This unsatisfactory condition of secondary education is the natural consequence of the clearly proved absence, in a large number of cases, of the conditions of educational success. Untrained teachers and bad methods of teaching, uninspected work by workmen without adequate motive, . . . could hardly lead to any other result.’

“Of special Reports I can quote only one sentence, from Mr. Fitch’s, on Yorkshire endowed schools:—‘Three-fourths of the scholars whom I have examined in endowed schools, if tested by the usual standard appropriate to boys of similar age under the Revised Code, would fail to pass the examination either in Arithmetic or any other elementary subject’ (Report, p. 133). The general Report on ‘private schools,’ though brief, is significant:—‘It appears to be too certain that a great proportion of the private schools are inefficient. All our evidence points to this conclusion with remarkable unanimity’ (p. 654). A few special notes on private-school teaching may be given. Mr. Bryce says: ‘Not in more than three or four private schools in the whole country’ [England], ‘did I find that the main object of the teachers was

to invigorate the mind by these robust studies (*i.e.*, Latin and Mathematics);' and he speaks of the teaching of practical subjects as being 'loose, confused and irrational,' and 'of the want of anything which can give tenacity and clearness to the scholar's mind.' Then we find Canon Norris, when asked what he conceived to be the general state of middle-class education [in England], replying, (*Evidence* vol. i. p. 491), 'My impression is that it is extremely unsatisfactory—most unsatisfactory.' [Cf. footnote, p. 175.]

"Professor Rawlinson, as an examiner of boys sent up to the local examinations, after premising that these boys are 'the pick of the middle-class' [in England], says, 'I certainly think that the general condition of middle-class education must be very bad indeed if this is the best,' and particularly complains of 'the want of sound elementary grounding.' Then, lastly, Mr. Moseley—a man of the highest authority in matters of education—gives the same general testimony, and speaks of the main defects in middle-class teaching as 'the want of culture; the want of exercising the understanding of the children; that it (teaching) is altogether a mechanical thing;' and that the great want of all is 'to provide another and a better class of schoolmasters; men specially trained, not only to know those subjects, but also to teach them.' The entire evidence indeed, and the uniform tenor of the reports furnished by the Assistant Commissioners is to the same effect. . . .*

"The languages, the mastery of which is, by the

* The remaining words of the paragraph—they are omitted as not being pertinent to the present discussion—are these: "While Miss Buss, Miss Beall, and other high authorities on female education, tell

theory, to secure intellectual training, and all its consequent benefits, are not generally mastered—their rudiments even are not generally mastered—at the public schools. The proofs of this assertion are to be found abundantly in the report and evidence furnished by the Public Schools Commission of 1864” [England], “and are such as cannot possibly be gainsaid or set aside. Several distinguished public tutors and examiners of Oxford and Cambridge, having the opportunity of examining young men on their entrance to the University course” [England], “declare that the average of youths admitted from the public schools are ‘badly grounded;’ are ‘in knowledge absolute ignoramus,’ ‘have everything to learn, and little desire to learn anything,’ ‘have few intellectual tastes,’ have ‘very unawakened minds, and habits of mental indolence and inaccuracy,’ require ‘their shortcomings to be supplemented by the University teaching,’ which is therefore ‘hampered’ by interference with its own proper work, evince ‘surprising ignorance on points not strictly academical,’ are ‘deplorably ignorant of English literature, English history, and English composition,’ ‘read worse than the majority of pupil-teachers in elementary schools,’ and ‘often spell flagrantly ill.’

“These, then, it appears, are the average practical results of the noble theory which promised so much, and the results, be it remembered, in the case of those

us that the average quality of the teaching and the average results obtained in girls’ schools are still more unsatisfactory.”

The reader may, perhaps, not be aware that Miss Welsh, the distinguished President of Girton, is an Irish lady, and was educated exclusively in Ireland, first by private tuition, and subsequently at a private school, Belfast.

who go from the public schools" [England] "to enter on the University course, being a selection—about one-third—of the total number who leave those schools. It would be interesting to ascertain the mental condition and furniture of those who never enter the Universities at all.

"Now these statements, so damaging to the theory of public-school teaching" [England], "and so condemnatory of the methods by which it is carried out, have never, as far as I know, been challenged; their substantial accuracy, with regard to the average of the pupils, has indeed been tacitly acknowledged, or, if any reply has been attempted, it has consisted in fallaciously pointing to brilliant exceptions, and calling on us to regard them as the rule. Here, however, I . . . contend that a system of machinery, which only now and then accomplishes its object, and, as a rule, works immensely under its theoretical power, must be looked upon as a failure, and that, therefore, speaking generally, the public-school system, as regards its average teaching, is in this predicament. Efficient instruction, I repeat, implies the success of the great majority of the pupils, not the success of the small minority."

On reading over the foregoing excerpts three things specially strike me as fruitful sources of reflection, namely—(α) If English schools are as bad, or even half as bad, as they are described, how bad they must be! (β) If the detractors were not Englishmen, but Irishmen, what charges of envy, hatred, malice, and all uncharitableness would there not be brought against them! (γ) If Irish schools were to be similarly condemned by educationists of authority, how they would be made feel the effects of the blow!

CHAPTER XI.

*THE OPINIONS OF SOME IRISH SCHOOLMASTERS
UPON THE SAME SUBJECT AS THAT DISCUSSED
IN THE FOREGOING CHAPTER.*

BEING anxious to find out what was the opinion of my Irish brother schoolmasters concerning the education of those of their pupils who had been for some time, previously to coming to them, pupils at English schools, I wrote recently to several of them to inquire what it was. The following excerpts from some of the letters I received in response to my application will show that the opinion of the Recorder of Dublin (v. p. 81) as regards the inferiority of the teaching in English, as compared with that in Irish schools, is endorsed by many practical teachers who have had excellent opportunities of forming an opinion on the subject.

Mr. Payne's opinion, and that of the educational authorities he quotes from, is thus, as will be observed, endorsed by the independent testimony of Irish teachers.

I have suppressed all names, so as to avoid everything approaching to personalities. The writers of the letters I quote from are all head-masters of one or another well-known school in Ireland.

One schoolmaster wrote to me :—

“I do not think I have had more than eight or ten boys from English schools ; but certainly those eight or ten were all most distinctly below the average of our own boys, not only in actual attainments, but in the knowledge of *how to learn*. Of course, however, it was because they were not doing well that they were removed, and they were probably below the average in England also. But then, on the other side, they nearly all did improve very considerably under the close individual attention which, with our smaller numbers, we are able, and, by our precarious existence, are forced to give.”

Another writes :—

“My experience of English-taught boys—and I have had several, especially of late—is that in *Latin* they are, as a rule, well taught ; not at all so well taught in Greek ; and more or less neglected in Arithmetic and Algebra ; while they are often quite ignorant of the rudiments of Euclid. Many of those who have come to me from English schools were naturally dull boys, so I cannot say that their former schools were to blame for the low position they took here. Some of them, however, were distinctly clever boys ; but their ignorance of Mathematics has injured their whole after course here. Compared with boys that come to me from some schools in Ireland, the English-taught boys who join this school are about two Forms lower, age and capability being given equal. One of my assistants lately, in a vacation, had a pupil to prepare for the 5th Form of —,* on his promotion from the Form below ; and all that was required in Mathematics was the four rules in Algebra and Euclid, Bk. 1 ! The Euclid being found to be beyond the lad’s capacity, my master was told that half a dozen props.

* The name suppressed is that of a great English public school.

were enough to qualify—exactly the same amount of Mathematics as is required for the 2nd Form here!”

Another writes :—

“I have had as pupils any number of Irish boys who, having failed to learn anything in English schools, came here at the eleventh hour. My overgrown Irish block-heads came from such eighth-rate schools as ——” [Here are mentioned eight private or small proprietary English schools—schools that overflow with Irish boys.] “I never got an Irish boy from any *good* English school, except two from —— School. My brother was recently on a visit to a master in —— School” [in the large school named there are about fifty Irish boys] “during term, and seeing the arrangements, asked, ‘But when is the learning done?’ ‘Well,’ said his host (an Irishman), ‘as to the learning, you see, these boys of ours are of well-to-do families, and are not *expected to learn* very much.’ In college I knew men of Irish birth from ——.* They were all very mediocre men indeed as regards collegiate success, while the account they gave of sexual immorality in these places was frightful.”

Another writes :—

“I have had as pupils about half-a-dozen boys who had been educated in leading English public schools, who came to me finally to learn something; and I have no hesitation in saying that they were complete educational failures, and that in some cases their ignorance was perfectly astounding. The champions of English schools may say these were failures at English schools; but I may ask, Did ever any one hear of a failure at an Irish public school being sent to

* The names of several leading English schools—schools highly favoured by Irish parents—are here suppressed.

an English public school in order to be converted into a success ? ”

Another schoolmaster (the head of one of the largest and most successful of Irish day-schools) writes to the same effect :—

“The boys that have come to us from English schools have, perhaps, been failures there ; they certainly had learned but little. In Latin their progress was slight ; in Greek and Mathematics hardly any.”

Another schoolmaster writes :—

“In common with most Irish schoolmasters, we have had Anglo-Irish schoolboys, who had simply learned nothing during their English career. What with holidays (continuous and sporadic, whole and half), cricket, football, *et hoc genus omne*, I am convinced from all I hear that they do, as a whole, only about 50 per cent. of the work done here. Of course there are brilliant exceptions. But I am strongly of opinion that no such work is done in English schools as is done here for, let us say, the Intermediate examinations.”

“It is a curious fact,” observed a schoolmaster at the Christmas meeting of the Schoolmasters’ Association, 1885, “that about the worst characters I have ever come across, either in schools or colleges, were *Irish* boys who had been sent across to *English* schools—I could specify one school in particular, advertisements of which are still familiar features in Irish newspapers—and had then, after a few years, been brought home again, proficients in deadly vice, and perhaps cricket and racquets, but in little or nothing else.”

And thus another to the same effect:—

“My school, as no doubt you are aware, has always been a comparatively small one. There is no material for a large day-school, and all the gentry send their sons to England, where in hardly any instance have they done any good. With respect to your question, I have had several cases of boys who, after having wasted from *three* to *six* years at English schools, not second-rate or inferior establishments, but the most eminent and the most expensive, have been sent to me to try and do something for them, so as to enable them to enter one of the Universities or get into some profession. I will just give you two or three cases, concealing the names for the sake of their families.

“I. A boy named H—— had been *six* years at ——. His father sent him to me to work him up for Trinity, saying he had been six years at that well-known English school and was unable to translate a line of Virgil. He did well afterwards.

“II. A boy named B—— was *three* years at ——” [a large proprietary English school is here referred to]. “He did no good there. I kept him for three years, and entered him in Cambridge, where he obtained an exhibition and a scholarship.

“III. A boy named M—— [his father was a major in the ——th Regiment, then quartered in India] was left by his father at a large private establishment in England, with the object of eventually entering Woolwich, but after being there for five years, he could hardly manage a proposition in Euclid, and of course failed. He was too old then for Woolwich. I worked him up for the army, where he succeeded well.

“IV. Some time ago Dr. —— wrote to me to ask me if I could do anything for his nephew, who had been at ——” [an English school that numbers scores of Irish boys among its pupils is here referred to] “for two years, with

the view of preparing for the Navy ; that the Admiral had desired him to come up for examination in three months, but that he '*knew nothing* ;' that 'no book had been placed in his hands for months and months except a Latin Grammar,' and that 'he thought he had *never washed* his hands all the time he was in England.' I succeeded in passing the boy respectably through his examination."

Mr. Mahaffy declares—and his declaration is so noteworthy that I quote it, even though Mr. Mahaffy is not a schoolmaster—that in one important particular the instruction in English is inferior to that in Irish schools. These are his words—quoted from p. 261 of the *Commissioners' School Report* (Ireland) 1881 :—

"Both of these" (Cheltenham and Marlborough) "and the other English schools," he assures us, "were inferior to the Irish schools in not cultivating a habit of free and elegant *viva voce* translation from Greek and Latin. This habit is perfectly compatible with the most accurate scholarship, nay, is generally its most perfect index. It is, moreover, the only sound preparation for young boys in the invaluable acquirement of prompt and ready utterance,—the first condition of public speaking."

"Inferior to Irish schools!"—striking words, it will be admitted ! and from such an authority !

The foregoing excerpts are assuredly worthy of the gravest consideration, especially when taken in connection with the evidence to the same effect, supplied by Englishmen (see preceding chapter).

To the statements contained in these excerpts and those from Mr. Payne's book there may be added the fact that I have had on my staff of assistant-masters in all about a dozen Oxford or Cambridge men ; besides two London University men, and three or

four Germans, who had been, in nearly every instance, either masters or boys at English schools before coming to me. In the case of the Englishmen, they had been, for the most part, both boys and masters at English schools. These young men cannot, therefore, but be regarded as fair judges of the relative amount of work done in schools in Ireland and England, respectively—at least, if Foyle College may be taken as a fair specimen, in regard to the amount of work done each week, of the ordinary Irish Grammar School; and I am not aware that it is in this respect in any way exceptional. There has been but the one opinion on the subject ever expressed by them: it was always this: that there was far more real downright work done by both masters and boys in Irish schools than in English schools. The very unanimity of their opinion in regard to this matter of itself adds weight to it.

“But is not the Irish schoolmaster who declares that his school has done a great deal more for such-and-such Irish boys than the English schools at which they previously were, rendering himself fairly liable,” it may be asked, “to the charge of self-advertising?” No; certainly not. To take for an example the schoolmaster whose letter has been last quoted. He, as I happen to know from my personal knowledge, has no desire whatever to advertise himself. He has now been carrying on the arduous work of a schoolmaster for some half-century, and is, I rather fear, quite indifferent whether boys go to the school of which he is the head-master or not. This in the first place. In the second place, even if the writer in question did wish to advertise himself, it surely is not to a brother schoolmaster like me he would attempt to show him-

self off—least of all to a brother schoolmaster who happens to be, as in the present instance, perfectly aware for many years past of his powers as a teacher. In the third place, my friend's letter could not possibly have been meant as an advertisement to others, inasmuch as the writer knew in advance that I had no intention whatever of publishing his letter with his name affixed to it. And, lastly, the question is not one of advertising one's self or not advertising one's self. The question is "*Irish versus English Grammar-Schools for Irish Boys*"—a question of the utmost practical importance to every Irish parent—a question even of national importance. And it is monstrous to suppose that the most telling witnesses that could possibly be produced in the discussion of the question should remain silent from a sense of morbid delicacy, or should be called to order should they dare, even when asked, to express their honest convictions, and relate, for the sake of truth and for the edification of all concerned, the result of their experiences in this matter. In taking part in such a debate they are perfectly in order. Pusillanimous, indeed, must that Irishman be who, for fear of being unjustly sneered at as a self-advertiser, would hesitate to give evidence in so important a case. Something must be endured in the cause and for the sake of truth, and in order to do good. Fortunate will it be for that schoolmaster who will never have to endure more in so good a cause than a groundless sneer.

CHAPTER XII.

*CLASSES IN IRISH SCHOOLS USUALLY MUCH
SMALLER THAN IN ENGLISH SCHOOLS.*

A CLASS in an Irish secondary school is seldom, taking one class with another, composed of more than twelve or thirteen boys at the most. In some English schools—schools even of the highest character—a class may consist of as many as fifty boys, or even more. A class of twenty boys in an Irish school would be considered a decidedly large one.

For teaching purposes, small classes are better than large ones; for it is manifestly easier to pay proper attention to each individual boy in a small than in a large class. It is quite impossible for any teacher in the ordinary normal grammar-school, in which there is seldom more than one hour each day allowed for each lesson, to attend properly to each individual boy—especially when teaching translation or the higher mathematics—in a class composed of more than twelve or thirteen boys. A class of eleven or twelve boys is quite large enough for a teacher who is not possessed of exceptional energy and tact and skill in teaching. In very large classes the dull, and lazy, and backward boys—and there must be some such in every class—must always, of necessity, be more or less neglected: so also

must the brightest and cleverest boys in them. So as to have full justice done to them, both these sets of boys would require for themselves all the time out of the hour they could possibly get. They would require this, I mean, more than those of their class-fellows who are neither particularly bright nor particularly stupid. To such boys in classes of seventeen, not to say of forty or fifty, with but an hour allowed for each lesson, it is impossible—especially when instructing them in advanced Classics and Mathematics—to pay proper attention.*

* In one of the most successful of the English public schools there is only one master for every seventeen boys ; in another, one only for every twenty-one boys. In most English schools, however, there are far more boys for each master than in these now referred to.

Since writing this chapter I have come across the following passage in Mr. Joyce's "*Hand-book of School-Management*," (pp. 24, 25). I am supported, it will be observed, by this experienced teacher (he is the head-master of the Central Model Schools, Dublin) in my views as to the practical advantage of not having more than "eleven or twelve boys" in a class.

"Ten or twelve pupils," writes Mr. Joyce, "will be quite sufficient number for each draft" (*i.e.*, a division of a class—"all the pupils who stand together at the same circle to read the same lesson"), "and some drafts might be much smaller, especially among the junior pupils, and in small schools, where it is often difficult to find even a dozen children so nearly equal in proficiency as to be fit to read the same lesson and work the same arithmetic. The chief reason for limiting the draft to this number," adds Mr. Joyce, "is, that at the reading lesson each individual pupil may have sufficient time for reading. If the draft be very large, it will be impossible to accomplish this, and at the same time to explain and examine on the subject matter, within the time usually allowed for a reading lesson." Mr. Joyce thinks, however, that in teaching "geography, grammar, certain portions of arithmetic, &c.," the drafts may be larger ; but not so "at reading and some other lessons of like nature."

CHAPTER XIII.

MANY WORTHLESS PRIVATE AND SMALL PROPRIETARY SCHOOLS IN ENGLAND: NONE IN IRELAND.

THERE are many worthless private and small proprietary schools in England prospering financially, such as find no place whatever in Ireland; and these too, strange to say, are the very schools which appear to have most attraction for the middle-class Irish parent and guardian. There are some schools in England the pupils of which nearly all come from Ireland—such schools thus evidently receiving no honour in their own country. A worthless private or small proprietary grammar-school has never yet prospered in Ireland. And there is, fortunately, less chance of such a school's flourishing in Ireland now than ever there was—so severe a test of a school's worth are the yearly recurring Intermediate examinations.

Let us be thankful that, with all her faults, Ireland has never furnished a satirist or philanthropist with ground for writing a *Nicholas Nickleby*.*

* "The picture it (*Nicholas Nickleby*) presents of imposture, ignorance, and brutal cupidity, is known to have been little, if at all, caricatured" (*Chambers's Cyclopædia of English Literature*, vol. ii. p. 645). Though I describe this chapter as "Do-the-Boys Halls," I am, nevertheless, aware that Messrs. Squeers & Co. starved the bodies as well as the minds of their pupils, whereas the schoolmasters now referred to "do the boys" by starving the latter only.

Though there are Head-masterships in England which lead to Archdeaconries, Deaneries, and Bishoprics—though there are schools there which, save in their enormous charges, are an honour to our country, which would be an honour to any country, yet there are also schools there which, so far as learning of any kind is concerned, are completely worthless—nay, worse than worseless; for priceless time is spent in them, and money is spent on them, from which there is no return. And what a loss to our country that thousands of her sons should, year after year, persistently misspend their boyhood, squander their substance, and waste their talents! What a gain to the country, on the other hand, it would be if, instead of misusing, her sons were, for the time to come, to profitably use their time, their money, and their talents!

So far as a large number of private schools is concerned, schoolmastering in England is at present a mere trade, a stock-jobbing sort of business; wherein men who are mere speculators (some of them, it must be regretfully admitted, in Holy Orders, but not of any University repute) invest their capital, in the hope of making a fair interest thereby, and with this object, the making of money, alone in view. A man of this stamp purchases, with the help of an educational broker, a Head-mastership—and there are generally some vacant Head-masterships in the market—just as he would Egyptian, Mexican, or any other Stock, in the same spirit and with the same hopes:

*Gestit enim nummum, &c.**

* Hor. Ep. II. i., 175.

Himself illiterate, and possibly even scornful of learning, such a head-master has to depend for the financial success of his scholastic venture—the only kind of success he cares for—on all sorts of things other than the proper education of his pupils. Chief among these will come their pupils' contentedness with their surroundings. So as to secure this desired contentedness, he will trouble them as little as possible with lessons; give them as many half and whole holidays as he possibly can without arousing suspicion in the minds of their parents; encourage to the utmost limit of discretion athletics and matches of all kinds with other schools—in short, study how the school-days of his “young friends” may be passed by them with as much pleasure, and as little study, as is practicable, consistently with prudence.

So far as the teaching is concerned—and they are fully alive to the fact that there must be some teaching in every school if it is to be carried on at all—Head-masters of this kind have to depend entirely on their assistants, of whose literary or scientific qualifications they are unfortunately, as a general rule, no judges. One master at least with a University degree—especially if they have not such degree themselves—they think it desirable to have upon their staffs, were it only for appearance' sake; and so the services of one such assistant-master are usually procured, at as low a salary, of course, as they can be possibly procured for. A B.A. degree is all that is looked for, and (as all schoolmasters know) masters with B.A. degrees of some sort, who are neither good teachers nor scholars, can be procured for almost any price. Masters without B.A. degrees can be obviously

procured for less; and it is of such the bulk of the assistant-masters in the schools I am describing usually consists. Some of these masters, indeed, during their first half-year receive no salary at all. I have met with such. They give instruction for so many hours a day in exchange for their board and residence. They teach because they have not the ability or necessary qualifications—any one at all may teach in these countries—to earn their livelihood in any other way. How valuable the assistance of such masters for the most part is—men who do not teach from a high sense of duty, nor from the love of teaching, nor for religion's sake, like many of our Roman Catholic teachers, but who take to teaching as a last resource—I leave to the imagination of my readers.

In contrasting our Irish schools with English schools of this kind, the inferiority of the masters in the latter should be always taken into account. There are no grammar-schools in Ireland in which the masters are not, one and all of them, assistant as well as head, properly qualified, so far as learning is concerned, for their work: there are many grammar-schools in England in which they certainly are not. Young men without either University degrees or Honors find little or no difficulty in obtaining masterships in Intermediate schools in England; men without University degrees or Honors find it almost impossible to obtain masterships in Intermediate schools in Ireland. The assistant-masters in English Intermediate schools who are undistinguished undergraduates, may be reckoned by the hundred. In Ireland, where there is so very much stress laid upon sound teaching, an undistinguished undergraduate finds it all but impossible, I repeat, to

obtain a mastership, no matter how low the salary which he may ask in return for his assistance. There is so much expected from schoolmasters in Ireland in the matter of teaching that they simply cannot afford to keep indifferent scholars as their assistants.

So far I have contrasted Irish and English assistant masters only in respect of scholarship. In regard to religious principles, morals, and manners, the former, if they are not superior, are certainly by no means inferior, as a class, to the latter. To suppose that they are would be, indeed, almost tantamount to supposing that all educated middle-class Irishmen are inferior in these respects, *i.e.*, in religious principles, moral character, and deportment, to all middle-class educated Englishmen (it is the educated middle-classes in both countries that supply us with assistant-masters) —and this is a supposition the absurdity of which is, at a glance, patent to all.*

* And yet, these facts notwithstanding, there are Irishmen who calmly assume, and boldly assert, that Irish assistant-masters are, as a class, inferior to English assistant-masters. I know one such — an exceedingly influential country gentleman of about sixty-five years of age. He is never weary of running down Irish schools whenever an opportunity for so doing offers itself, on the ground that the assistant-masters in them are “a bad lot — all snobs, all immoral.” If you ask him why he has so low an opinion of them, he will tell you that he speaks “advisedly” on the subject; that he was himself at — school in the N. of Ireland (a school, by the way, from which he was removed when but thirteen years of age, and over half a century ago); and that there was there a most shocking master, the vilest creature in all the world, and so forth. I once reminded this gentleman that he was arguing “from the particular to the universal;” that it did not follow, even if his opinion concerning this master’s character should happen to be absolutely infallible, that all assistant-masters in all Irish schools were bad fellows, because this particular assistant-master in — school in the N. of Ireland, over fifty years ago, was. I added, that I had once myself met with an

The terms charged in these worthless schools, except for unadvertised extras, are seldom high—high, I mean, compared with those of the respectable grammar-schools of either England or Ireland ; and consequently many parents, especially parents living a very long distance off, attracted by their advertised advantages, send their sons to them. Sometimes they are actually invited so to do by the head-master, or a paid agent of his, in person. Some of these scholastic “travellers” visit regularly Belfast and other Irish towns once or twice every year, for the purpose of recommending their own or their employers’ schools, interviewing parents, securing Irish referees—in short, of “touting.”

Some such schoolmasters (it is deplorable to have to degrade the word “schoolmaster” by applying it to such as these), if clever economists, in a few years make a good deal of money—their masters’ salaries being extremely low—and then, having made what they think enough for their purposes, retire, selling their good-will, &c., to some other educational speculator of the same stamp as themselves.

How wretched the teaching in some of these schools

English assistant-master—a clergyman, too—who was seldom sober ; with one who was an extreme Ritualist, and with a third who looked on any man who believed in the Bible as a fool ; and I pointed out to him that it would be at once illogical and unfair of me to look on these three as fair specimens of English assistant-masters. But it was all in vain : with Cato-like pertinacity my friend reiterated his opinion that Irish assistant-masters were “a bad lot—all snobs, all immoral.” To this story there might be an amusing side, only for the fact that this gentleman has done a great deal of harm to our schools. It is incredible how much injury one single individual in a good social position like him, can do, if so disposed, in a small Protestant non-commercial community like ours, to struggling schools such as Irish Intermediate schools, for the most part, are.

must be, and how few the intellectual victories they have to boast of, may be inferred from the fact that in their advertisements one frequently reads how that this boy, that, or the other, has "matriculated," or has passed his "matriculation examination." This word "matriculated" is a very grand one for a very meagre performance—the "passing" of "a matriculation examination," or "matriculating," simply meaning the not being "stuck" or "plucked" at an Entrance examination into some University. Now, the not being stuck or plucked at such examination is, as all University men are aware, nothing whatever for either teacher or pupil to be proud or to boast of. The passing of an Entrance examination with distinction is one thing; the mere passing of it, quite another. If all parents and guardians were supposed to be aware of this fact, schoolmasters, we may be sure, would not advertise that such and such pupils of theirs had "passed their matriculation examination." For in this case such a bait would not take. As long, however, as only about five per thousand of the inhabitants of England attend the Higher schools, and as long as any man at all is allowed to call himself a schoolmaster and open a school in these countries, so long will the race of worthless schoolmasters endure, and so long will these continue to attract boys to their schools by means of clap-trap advertisements:

*Plures annabunt thynni et cetaria crescent.**

* Hor. Sat. II. v., 44.

In some of the German states rather over 60 per thousand of the population are receiving a higher education. "In England," writes Mr. Bird in his interesting book, "Higher Schools in Germany and England" (1884), "higher education is the luxury of the few. In Germany it

It is clear that these head-masters either must know, or they must not know, that a student's matriculating in any University is not a distinction which any schoolmaster, who was self-respecting and respected, would dream of advertising as anything to be proud of. If this they do know, then the advertisers of such a performance must be regarded as deliberately imposing on a credulous, ignorant public. If this they do not know, then they are evidently men who are all-ignorant of Universities and University examinations. In neither case do they appear to be very suitable men to be at the head of English secondary schools.

In Ireland, with all our misfortunes, these vile venture schools and schoolmasters do not exist: for their absence let us be thankful. Strange to say, however, there are no parents who patronise them to such an extent as Irish parents. In Ireland, as we have said, there are the Intermediate examinations to test and advertise, for the benefit of the public—and,

can be got by all who want it. In an English town nearly all the children are in the elementary schools, if they are at school at all; in a German town half of them are in the higher schools" (p. 11). On p. 94 of this same book Mr. Bird informs us that "in a German town, taken almost at random, 64 per thousand of the population are receiving a higher, and 66 per thousand an elementary education." Assuming (same page) that 130 children (*i.e.*, the 64 and 66 just referred to) out of the thousand in England also go to school, "where are they?" he asks; and on p. 116 he answers, "125 are at the elementary, and 5 at the higher schools." In Ireland, in 1881, when the census was last taken, out of the then population of 5,174,836 the total number of students, of all denominations and both sexes, attending the higher schools was 20,405, or somewhat under 4 per thousand of the entire population. Interesting Parliamentary returns have been recently issued, showing that at the General Election of 1885, out of a total of 4,633,187 electors for Great Britain and Ireland, there were no less than 186,542 illiterates.

that, without the head-masters having any hand, act, or part in the advertisements—the teaching capabilities of every school. And little or no chance of prospering has any Irish school just now, unless it can prove itself able to hold its own at these grand national semi-competitive, semi-qualifying annual examinations.

The Oxford and Cambridge local examinations have taken no such root in English as the “Intermediates” have in Irish soil. They are far less popular—chiefly, no doubt, because there are no valuable state-offered prizes and exhibitions awarded to the boys who pass them, nor any valuable result-fees for the school-masters. And consequently, as a test of the various merits of the many higher schools in England, these Oxford and Cambridge local examinations fall immeasurably short of the benefit conferred in this respect by the “Intermediates” upon Ireland.

In a country like England where there are no Intermediate examinations (as in Ireland), and where the secondary schools are not under Government control, and the boys obliged to rise regularly from class to class or else leave the school (as in Germany), that a school-boy is learning little or nothing is seldom found out till it is too late to do much more for his education. The discovery is made, for the most part, only when the boy, already sixteen or seventeen years of age, presents himself at his first qualifying or competitive examination; or is, perhaps, required by his father to give him some assistance in his office in writing a letter or two, or in settling an account; or when some other critical occurrence in his life takes place. In Ireland, on the contrary, a boy's school progress may be annually tested, from the time he is

eleven or twelve years of age, even until he has passed his examination for the senior grade course, by the Intermediate Education examiners.

All speculative venture schools of the kind I have been describing are most injurious to the welfare of our country, seeing that parents waste, worse than waste, their money on them, and that their sons waste, worse than waste, their time in them. All such schools, therefore, ought assuredly to be put down by the strong arm of the law.

If teaching were made a regular profession, and none but properly qualified men allowed to teach, manifestly the number of these venture schools would at once sensibly diminish, and the enormous amount of mischief which they do to us as a nation be, in consequence, proportionately reduced.

"But how," it may be asked, "can such schools find patrons? how prosper, being so utterly worthless?"

Well, *in the first place*, though there are in these schools, taking them altogether, thousands and thousands of boys, they are not by any means all prosperous. On the contrary, many of them lead a struggling, precarious, "hand-to-mouth" sort of existence.

In the next place, their faults and defects are not of such a glaring, startling nature that he who runs can read them. On the contrary, to the unobservant eye the school—with its "swimming-baths;" and "spacious dormitories" with their "cubicles;" its graduate assistant-master; and Ph.D. teacher of foreign languages and calisthenics; its drill-sergeant, whose christian and surname are frequently given in full; and "situated," as such a school always is, "in its own grounds," and

so forth—may appear an extremely eligible place. It surely will, if well recommended by some one who, however ill capable of judging of the real merits of a school, speaks strongly in its favour, alleging as his ground for doing so that he, the speaker, has his own son Willie or Tom there. The inexperienced widow or commercial man or farmer is certainly not always able to diagnose the qualifications of a head-master. To many, as we have already suggested, the fact that a man has a degree or has “matriculated” is, of itself, quite sufficient to make him seem capable not only of managing a school, but of managing it on the most enlightened possible principles. To most people, too, one degree has pretty much the same import as another; whereas, in respect of honourable distinction, and as a proof of personal merit, one degree may differ as widely from another, even though having the same name with it, as the North Pole does from the South. The head-masters in question are, moreover, for the most part, shrewd, expert business men, possessed of much tact and plenty of good common sense. But not of such a kind assuredly are all the tens of thousands of middle-class parents and guardians from whom they draw their pupils. These are not always shrewd and sensible; neither, as a rule, are they educationists; and consequently they are not always able to discriminate between the well-educated, the half-educated, and the uneducated schoolmaster. Neither are they usually rich, and it must be remembered that the fees charged in these schools are seldom high.

Then, *in the third place*, there is really not very much value set upon a good education in these countries. There is no advantage given to the Secondary

schoolboy in these countries, for example, that can be at all compared, in respect of intrinsic practical value, with the advantages attaching to the Leaving and the Military certificates—the two great privileges of the German Secondary school-boy.

And, *fourthly*—another reason why these worthless schools are countenanced by the British parent—in England there are, for its size and population, extremely few schools at once well conducted, well inspected, efficient, and inexpensive, for the British parent to select from. The Secondary schools of England, to which parents may send their sons with entire confidence that their religious, moral, intellectual, and physical faculties will be all carefully developed on the soundest possible principles, are, indeed, few and far between.

The following advertisement of an English school requires no comment: it is from a leading English paper:—

“Unmanageable or backward boys, or youths (up to twenty years), made perfectly tractable and gentlemanly in one year, by a clergyman near town, of thirty years’ experience, whose peculiarly persuasive system and high moral and religious training soon elevate children of peculiar tempers and dispositions (because not understood) to the level of others. A most liberal education, including modern languages, successful preparation for every examination and vocation in life, and every gentlemanly comfort, on moderate terms.”

Advertisements like the foregoing must prove of a tempting nature. Otherwise, as is manifest, schoolmasters would not go to the expense and trouble of

inserting them. Hundreds of Irish boys, as we have seen, go to English schools every year. I have myself reason to know that it is in consequence of such advertisements that many an English school is selected by the Irish parent.

I remember once having under my charge a little Irish boy who had been at an English school for a year, the terms of which were "£25 a year (inclusive)." The child had been evidently starved in both mind and body in it; and "not much wonder," one may exclaim. Yet there were "lots" of other Irish boys, the little fellow assured me, at that school. The father of this boy was a Justice of the Peace and a Grand Juror of his county; and I dare say spoke, rather magniloquently than otherwise, to his less potential neighbours, of the importance to boys of an English accent and nice manners; of useful friendships; and of his many, his grave objections to Irish schools.

The following advertisement from an English school-master appeared in one of the English sporting journals at the beginning of this year's cricket season:—

"Head-master of a flourishing school could receive one or two boys, promising cricketers, at thirty guineas a year. Good all round education and comfortable home."

"We may shortly expect to see," runs a note in the *St. James's Gazette* for April 27th, commenting on this advertisement, "we may shortly expect to see in school advertisements for pupils such announcements as 'None but good cricketers need apply,' or 'A preference given to medium-paced bowler,' or 'Fees not so much an object as smart fielding and a safe defence.' In this advertisement even the promising cricketers have to pay thirty guineas, but in a year or two a brilliant bat should get his board and

schooling for nothing. To the question, 'What should we do with our boys?' we would say, 'Make cricketers of them;' but the advice hardly seems to be required."

How very English is the foregoing advertisement! After all, perhaps, Irish schoolmasters should be congratulated that their circumstances do not permit of their disgracing themselves by inserting in the papers such advertisements as the above. The hardness of the battle which they have to fight in order to gain their daily bread, and which 99 per cent. of their pupils will in due time have to fight too, absolutely prohibits such wretched displays of ignorance, and appeals to ignorance, as the advertisement by "Headmaster of a flourishing school" in the sporting journal referred to. The struggle for existence in Ireland is too severe to permit of her schoolmasters adapting their arrangements to the requirements of pupil-cricketers. Only one Irish schoolmaster, within my memory, ever tried this plan of attracting boys to his school. He was a complete failure.

"Promising cricketers" who have good business openings ready for them to step into the moment they leave school, and whose parents do not expect them to pass "with honors," or without them, any examinations, are plentiful enough, by all accounts, in English schools; but in Ireland such boys are rarities. There is hardly a boy at school in Ireland to whom a sound education is not, from a mere monetary point of view, a matter of the utmost consequence. This is the great fact which Irish schoolmasters have always before their minds in all their arrangements. This is, no doubt, one reason why we do not find any Do-the-Boys Halls flourishing in Ireland.

CHAPTER XIV.

*ENTRANCE EXAMINATIONS IN ENGLISH SCHOOLS,
WHY OBJECTIONABLE. OBJECTIONS TO PREPA-
RATORY SCHOOLS.*

“ARE there not Entrance examinations to be passed by boys before being admitted into English schools?”

No; not in the schools that are specially contemplated in this treatise. In the principal schools in England there are, no doubt, Entrance examinations. At Eton the Entrance examination consists of mathematics, Latin (translation, grammar, parsing, prose and verse composition), Greek (grammar and translation), English (outlines of history and geography), French. At Harrow there is Scripture as well as the above-mentioned subjects. In Rugby the Entrance examination consists of mathematics, Latin, Scripture, French, geography, geology, botany, Greek (or German). And so on in regard to the other leading public schools. In each there is an Entrance examination—the examination of one school differing but slightly from that of another.

“Is it not conducive to the intellectual well-being of a school that little boys on first going to it should be obliged to know so much?”

No. To be enabled to pass a stiff Entrance examination the little boy must have been, no doubt, taught somewhere or another—anywhere, it would seem, except

in the school to which he is seeking to gain admission. The head-masters of the large schools in question, since they insist on little boys knowing so very much before they themselves take charge of them, necessitate, so far as in them lies, the existence, even the prosperity, of preparatory schools.

A preparatory school is, as the name itself implies, one to which little boys are sent to be prepared for the larger schools. But what is gained, so far as the intellectual well-being of the larger schools is concerned, by the all but obligation under which these little boys lie of going to preparatory schools, thereat to acquire the elementary knowledge which they could acquire just as well, if not better, at the larger schools, if only the head-masters of these schools had not apparently combined not to impart it?

It seems to me that it would be better for the educational well-being of English schoolboys if they were always enabled to acquire an elementary knowledge of classics, mathematics, and modern languages in a large well-managed grammar school, in place of being forced, as now, to go, in order that they may acquire it, to a preparatory one. Assuming that this knowledge, somewhere or other, sooner or later, they must acquire, the only question is, Where are they to acquire it? "At a preparatory school," it is the fashion with some people to say. "At the school in which they are destined afterwards to finish their education, or else at home," is the answer to the question which I, for my part, should unhesitatingly give. I have been assuming all along that these Entrance examinations are really as formidable as they look; that they are exceedingly strict, and for little boys difficult; that they are in all respects

bonâ fide. If they are not, then the less said about their advantages to English schools the better. That it cannot, however, be particularly difficult to pass them I am disposed to suspect; so very few Irish boys who try to pass them are returned on their parents' hands as failures—labelled, PLUCKED AT THE ENTRANCE EXAMINATION: CANNOT, THEREFORE, BE ADMITTED INTO THIS ENGLISH SCHOOL. Personally I have never come in contact with any Irish boys branded with this unhappy character.

I was surprised one morning, years and years ago, by receiving a letter from the Head-master of one of the great English public schools, informing me that, since a certain one of my pupils was to go to —— school after the termination of the next midsummer holidays, it would be extremely desirable that he should be prepared, for the remainder of the time he would be under my charge, in the books—he enclosed the list—appointed for the Entrance examination course at ——.

I replied that, even if I looked on the books appointed by him for the Entrance examination—and I did not—as well chosen, I could not possibly undertake to alter our own school course in the way that he proposed. The boy in question was one of the least promising in my school. He was not “plucked” at the Entrance examination at ——.

My faith in the strictness of these examinations has been extremely slight ever since.

A certain large proprietary school in England was very prosperous some few years ago, so much so that eager parents had to enter their sons' names for it terms and terms in advance; and some of those who did so seemed very proud of their foresight. The numbers of the pupils at this school have since fallen off very much.

So long as there were more applicants than vacancies, the Entrance examination at it was, I believe, fairly strict. Its strictness, they say, is a thing of the past. When the numbers of applicants fell off, so it appears, did the strictness of the Entrance examination. Perhaps, if the dormitories begin to fill again, the Entrance examination will once again become something of a reality: this it is not now.*

* Another rule, by the way, in the observance of which the head-masters of some English schools seem to me a little lax, is that about the getting of good characters of pupils seeking admission into their schools before admitting them. Three of my boys have been on different occasions admitted into English schools direct—two from this, the third from the Monaghan Diocesan School—without any “characters.” True, a clerk at the school had in each case applied to me before the admission of the boy for a character of him—sending on each occasion a printed form to fill up, with instructions that it should be filled up and returned as soon as possible. The form in each case contained many questions, some of them most thoughtless ones, I thought, *e.g.*, Was ——— truthful *all the time he was at your school?* Was he industrious *all the time?* &c. The forms I never either filled up or returned, thinking then, as I think now, that if the head-master of an English school has a favour to ask of the head-master of an Irish one, be the latter ever so obscure, he should not ignore the fact that it is a favour he wants, or write to him through a clerk, or send him any printed circular, as inquisitorial as an income-tax paper, to fill up and return. No one, I assume, will doubt that if A ask B, who is a perfect stranger to him, to tell him what is his private opinion of C, A is asking B for a favour. For my own part, I have been always under the impression that the schoolmaster should put on the parent of the pupil seeking admission into his school the *onus* of procuring a character of him from his former schoolmaster, in place of applying to the former schoolmaster direct himself.

It must not be concluded from this, that these boys did not deserve good characters. They did—and they got them too. In one case the English schoolmaster himself wrote to me about the character—the boy being already over three weeks at his school—and received it by return of post. In the other cases the fathers of the boys wrote to me—the boys being already a month at their English school; and these, too, received what they asked for by return.

Whether these boys should have been expelled, or otherwise removed

“But is it not better to send a little boy to a preparatory school in the first instance rather than plunge him all at once into a big grammar school?”

No; I do not think so. Boys of sixteen and seventeen years of age are, as all schoolmasters know by experience, the most sensible and trustworthy boys in every well-managed school. Hence it is from among boys of this age that the prefects, præpostors, or monitors, whichever name be preferred, of every school are for the most part selected. Woful truly must the state of a school be in which the senior boys are not on the side of right!

In preparatory schools boys of sixteen or seventeen years of age do not, of course, exist. In one of these the eldest boy may be a youth of about twelve or thirteen, possibly fourteen, years of age. And if this youth be vicious and ill-disposed, whether from bad early training, inherited evil qualities, or from any other cause, the little boys in that school are, indeed, in a pitiable plight. A boy of this kind, especially if strong in body, is capable of doing irremediable mischief. To begin with, he may be a dreadful bully; and who is there, if he be so, to stop his bullying? Then, by both precept and example he may lead on his young companions to do the most sinful things: he may enlarge to them, on every convenient opportunity, upon the most abominable subjects. He may be, in short, a curse and a bane in the school. There is no

from their schools, had I not eventually written in their favour excellent testimonials, I am not in a position to say. This much at all events is certain: there would have been an awkwardness about their removal after being already a month or so at school, that could not have arisen if the head-masters in question had not been guilty of the laxity and rudeness on which I reflected at the beginning of this note.

boy, as we have seen, older than himself to suggest to him a better mode of life; to show him the evil of his ways; or to keep him in order, should he refuse the well-meant advice, by the strong arm of righteous force. Few persons, not connected with schools, have any conception of the evil that an ill-conditioned boy of thirteen or fourteen, with the mind of a baby and the passions of a man, is capable of doing. But is not such a boy sure to be expelled in the end from any well-regulated school? it may be asked. No; such a boy is not "*sure* to be expelled in the end from any well-regulated school." But what if he be? Will his expulsion at once purify the school? or bring back happy innocence into the hearts of his unfortunate school-fellows who were bullied so long by him, who have been so much corrupted? Sow but once wild oats in a field, and it will be found all but impossible to eradicate them. This is literally true. And even after this young bad boy has been expelled, who, pray, is to be his successor as head of the school? Is his successor sure to be any better? One thing is certain: he will not be much older. And then, what of the expelled boy himself? How very little has he gained by his sojourn in this preparatory school! Is it not possible that, if he had been sent, as a little boy, to one of the large grammar schools where he would have been one of the comparatively little boys, and kept accordingly, to some extent, in order by his seniors, he might have grown up a steady good lad, instead of being expelled, with a bad character—his prospects of happiness and success materially diminished?

At this moment I have lying beside me on the table several private letters, pamphlets, published and un-

published, and a book or two, all of them written by Englishmen of well-known experience in the scholastic world, all bearing testimony to the melancholy fact that some of the worst juvenile vices, practised in public schools, were first learned by the boys who practise them, while they were still but little more than children, in preparatory schools; and that nearly all preparatory schoolboys practise these vices.

The following passages from Mr. Lyttelton's essay (already referred to on p. 113) tell a dismal story:—"A clergyman tells me that he can remember in his private school of about fifty boys an almost universal corruption, with hardly any concealment, and the whole matter openly talked of." And again, to the same effect: "I cannot resist the conclusion that the practice of ——" (reference is here made to an odious vice) "among schoolboys is prevalent to a most dangerous and deplorable degree, and that in a great number of cases, perhaps the majority, it is learnt at the private school. . . . Some learn it, almost as early, from evil associates at home, either elder brothers, or schoolboys on a visit in the holidays, or any chance acquaintance. Now, one of these boys entering a private school, which may be perfectly innocent, would corrupt the whole place in a few months. Among little boys there is no reserve, and no public opinion. Their curiosity is just awakening, and everything prepares the way for the introduction of foul practices, especially when these have been taught by some public school-boy." . . . "I have recently heard of some cases of incredible precocity in vice," continues Mr. Lyttelton, "in boys fresh from a private school. But, apart from extreme instances, it seems certain that boys at the present day, when

they enter the public school, have almost always learnt something of evil practices, though they may not have been seriously entangled in them. One of the very few masters I know of," he adds, "who habitually warns boys both as to — and —" (reference is here made to two deadly sins not uncommon, it would appear, in English schools), "told me that, after twelve years' experience, he had a strong impression that they all knew what he meant, though they were only just come to a public school. A master of twenty years' experience says that 'all the worst cases' he knows 'have been brought from a private school.'"

In a school wherein boys are prepared for the Universities there will naturally be found much more common-sense, much more knowledge of the consequences of evil, much more power of self-restraint, than in a preparatory school, wherein the head boy may be scarcely yet in his 'teens.

In all schools, whether preparatory or advanced, there will, of course, be some boys much less naturally well disposed than others.

The amount of mischief which one or two ill-disposed boys can do is much greater in a preparatory than in an advanced school. In both kinds of schools alike all the boys will, no doubt, know the difference between right and wrong. But there is this difference: there will be more strength to resist sin among the elder boys than among the little ones. The elder boy will have in himself, I mean, more strength to resist sin—those sins to indulgence in which schoolboys are especially prone. Nor is this all: those who are opposed to sin in the school wherein there are senior boys, will have more courage in preventing and stopping its encroachments.

Little fellows of twelve will generally be far more afraid to oppose by word or deed two or three evil-disposed school-fellows, who are physically stronger than themselves, than would schoolboys of fifteen or sixteen, to oppose their evil-disposed companions. The bigger boy would be less easily intimidated. The little boy will, therefore, I maintain, be, as a general rule, more fortunately circumstanced in regard to moral character in a well-managed school where there are senior boys, than in one in which there are only little ones.

The boys most disposed to bully in most schools are, as a general rule, little fellows. A boy of twelve can tease another little fellow of twelve who is weaker than himself, even to the depth of misery; and he often will do so, if not restrained by his seniors. There are plenty of five and ten minutes occurring in every period of twenty-four hours, during which the supervision of masters must be more or less withdrawn, or considerably relaxed, even in schools where constant supervision is the order of the day. These are the times when one little fellow can torture wretchedly a companion less strong than himself.

A friend of mine was once at a preparatory school, and he remembers to this day with horror one thing that was sometimes done in it. The perpetrators were the biggest boys in the school. The rest of the school looked on these as enormously big and strong fellows. They were really only about fourteen. The detestable conduct of the young wretches at the head of the school was, of course, unknown to the masters, while there were no senior boys to put a stop to it by sheer force, or, if this they could not do themselves, report it openly to a master. The rest of the boys stood in as much

dread of them as a flock of sheep does of the pursuing cur. My friend and his brother victims had no idea of combining against these dreadful boys; they dared not report them. A sound thrashing administered to the young persecutors by a senior boy would not only have saved them themselves from much wrong-doing (and they were not, perhaps, bad boys at heart), but some boys in the school from many a bad quarter of an hour.

"Report it openly," I have said in the foregoing paragraph—not privately. Underhand tale-telling should not for an instant be tolerated; but open reporting is a very different thing. To report openly a grievous offender, after due, earnest, repeated warnings that such report would be made if he did not discontinue his offences, is the part of a courageous, manly, upright boy: to fear to do so—injury to this or that particular boy, as well as to the moral tone of the whole school, being the foreseen necessary consequence of such fear—is the part only of a coward.*

* The following excerpt is from Col. Chichester's *Schools*:—"The principle (*i.e.*, 'of never telling') is untrue and mischievous. In the first place, it raises a false standard. It prescribes a certain rule of conduct for a boy which, in after life, it would be worse than ridiculous for him to carry out. Suppose a man is assaulted in the streets by a rough, or insulted in his club by one of its members, would he not, and ought he not, in both cases, to at once apply to those who would give him redress? And why should that be wrong in a boy of twelve which would be right in a man of thirty? That it is useful to a boy to bear suffering without complaint may now and then be true; but it is certainly not useful to another boy to be able to inflict it with impunity. Again, to teach a boy that it is dishonourable to complain to a master of undeserved ill-treatment is to teach him that which is untrue; for it is not, and cannot be, a dishonourable thing to do. The evil must predominate over the good where a false doctrine of any sort is taught. Here," continues Col. Chichester, "a remark of the late Dr. Ward, from an article by him in the *Dublin Review* for October 1878, may have its use: 'This aspect of public school morality is, to our mind, especially odious. Talk of manliness being fostered!

However much men may differ among themselves as to the propriety of a boy's openly reporting to the master ill-treatment suffered by himself, there is not likely to be much difference of opinion as to the propriety of his reporting, especially if he be a trusted senior boy, ill-treatment suffered by one or more of his schoolfellows. In fact, the trusted senior boy who would look on and see, without every effort to stop it, ill-treatment suffered, ever and again, by this boy or that among his schoolfellows, would be alike unworthy of the confidence reposed in him, neglectful of his duties as a prominent member of his school community, and void of, and indifferent to, that true manliness of character which it should be every schoolmaster's great object to encourage among his pupils. If such a boy can put down bullying, &c., without calling in a master's aid, so much the better. Let him by all means do so. But if this he cannot do by himself, unaided by the masters, then let him call on them for their aid. There is no other course left for him to adopt. Reports to a master should, no doubt, be looked on as the last resource; but such reports—however indiscreet they may occasionally be—can never, if made openly and after due warning, be justly thought dishonourable. No boy ever made, in a proper spirit, a report of this nature to the Head-master, without at once strengthening his own character, benefiting others, securing the respect of those about him, and improving generally the moral tone of his school. The practice of vicious habits among the

What can be more characteristically *childish* than the common stuff about "tell-tales and sneaks?" what can be more childish than the state of mind which, instead of sympathising with the just exercise of legitimate authority, sympathises rather with wanton rebellion against that authority?"

boys should be dealt with by the senior boys on similar principles. The practice of such habits should be put down somehow—without any reporting if possible; if not, by reporting them, provided always that such reports be made publicly, and after due warning to the offender or offenders reported.

I am assuming all along that in the ordinary advanced school the boys are ordinarily well conducted. If not, it can obviously make little or no difference, so far as the purity and happiness of a little boy is concerned, whether he be sent to one at ten or eleven years of age direct from home, or at thirteen or fourteen from a preparatory school. In neither case will he be able to escape constant contact with much sin: in either case he is much to be pitied for having been sent to an ill-managed school, whether preparatory or otherwise.

So far, then, as bullying and early contracted vicious habits are concerned, the little boy in the preparatory school is—my own experience as well as that of others assures me—worse off than is the little boy of the same age at the ordinary well-managed grammar-school.

And why should he not be taught Latin grammar and the other subjects in the usual Entrance examination course of the ordinary grammar-school at the ordinary grammar-school itself, instead of being almost constrained to go to a preparatory school to learn them? There is no reason why he should not be; there are many why he should. In the Entrance examination system, therefore, there is nothing, in my opinion, to approve, while there is much to condemn, seeing that it almost necessitates the sending of little boys to preparatory schools. It has all along, be it again observed,

been assumed by me that Entrance examinations, where they exist, are no mere forms, but *bonâ fide* in all respects.

In the Royal School of Enniskillen, which for many years was regarded, and rightly so, as the first school in Ireland, there were no Entrance examinations. Boys of ten and eleven were sent to this school knowing just as much as, but no more than, little boys of this age usually know—there to be taught those subjects which boys are required to learn before they are admitted into the corresponding grammar-schools of England. And very excellently were they taught them. The boys in this school, as soon as they went to it, began their Latin grammar, and they remained at the school till they were prepared to enter Trinity College, where they very often obtained the highest honours offered then for classical scholarship. In this respect the old Enniskillen school system, as I look calmly back on it after many years of teaching—and I was for five years myself a pupil at the school—I can see nothing to find fault with, and a great deal to cordially commend.

On the whole, the Irish parent has, in my opinion, much reason to congratulate himself that, in case he educate his sons in Ireland, he will not be obliged to send them in the first instance to a preparatory school. In the Irish grammar school in which they as little boys begin their education, classical and mathematical, in this same school they may continue and end it.*

* "The Head-master of the City of London School," writes Mr. Mahaffy in *Commissioners' School Report* (p. 262), "particularly pointed out to me the great ignorance of the boys sent to him, when tested by the easiest possible Entrance examination. He considered this evil to arise from small and obscure preparatory schools in London, managed by incompetent persons, where the boys were taught nothing soundly."

CHAPTER XV.

"SUPERANNUATION EXAMINATIONS" IN ENGLISH SCHOOLS, WHY OBJECTIONABLE.

"BUT are there not superannuation examinations in English schools? And are not boys compelled to leave school unless fit to be promoted in due time into a higher class? Is not this an excellent plan?"

There are no such examinations in the schools to which Irish boys are mostly sent. In the principal English schools no doubt boys are expected to rise into a higher class at a certain time. Very little, however, is required of them; and so it happens, that of the 1500 or 1600 Irish boys who go to English schools every year exceedingly few are obliged to leave simply because they are not fit for promotion when the rest of their class-fellows are.*

The superannuation or promotion rule seems to me, indeed, to be quite out of place in any country in which the secondary schools are conducted on no fixed principle, and in which every schoolmaster may do pretty much what seems best in his own eyes, the schools not being under Government control.

In Germany it is different: there all schools are

* The reader will form some idea of the difficulty of these examinations from the allusion made to them in the latter part of the letter quoted on p. 140.

carried on according to a regular systematic plan, and are under Government control. There, consequently, if by reason of idleness, or for any other such cause, a boy is obliged to leave one school, he will not be admitted into another of the same kind. The consciousness of this fact doubtless exercises a wholesome influence on the general conduct of the German school-boy, and induces him to put his shoulder more energetically to the wheel than he otherwise would be disposed to do. But of what use is the superannuation rule in a country like England? In England a boy, if removed from one secondary school, will be received with open arms into another—this other being, in point of efficiency and training power, possibly even superior to that from which he had been removed. Every schoolmaster knows this, and so does every school-boy.

Nor is this all. Why should a boy who is really good and honourable be forced to leave a school because he has failed to get promotion, whether from over-love of games, stupidity, or any other cause, along with the rest of his class-fellows? Why expel a boy, or, if this word be considered too harsh, insist on a boy's leaving his school, because he is, let us say, stupid? Why should not stupid boys be taught by this school-master as well as by that? Should a stupid boy be over-pressed? Is the head-master of an Endowed School justified in saying, "Give me all the bright and clever and well-prepared boys. Do you take all the others: with the latter I will have nothing to do?" If a boy's moral influence among his school-fellows is decidedly salutary, is it wise to insist upon his removal,

be he never so stupid? These are questions which I beg to propose to the consideration of all persons, most of all to that of the advocates of the superannuation examination system in schools.

It can never be well for any schoolmaster to manage his school in absolute bondage to arbitrary rules. Assuming that in English schools the rule in regard to promotion does exist, and is on all occasions rigidly enforced, then, I maintain, injury must often be done by the enforcing of it, not only to this or that individual boy, but to the school as a whole. An English schoolmaster ought to be perfectly free to abide by the rule or to relax it, at his discretion—to act, in short, according to circumstances in the matter.

I have known big boys who were of the greatest possible benefit to a school—honourable, manly, amiable, straightforward, helpful to the masters, but yet so stupid at lessons (they were stupid at nothing else) as to be unable to get promotion with their class-fellows. Why should such boys have been compelled to leave a school in which they were exercising a decided influence for good? That they were not clever was not their fault: they did their best at their lessons: boys and masters all knew this. Their example was in no way harmful. Their class-fellows were mostly a year or two younger than they were—that was all. To force boys of the kind to leave a school, because their classical and mathematical attainments are below a certain arbitrarily fixed intellectual standard, seems to me to argue some extraordinary mental or moral defect in the schoolmaster who is responsible for their compulsory withdrawal.

If the rule in regard to promotion be not consistently enforced, then, of course, the less said about it, and the great benefit it is supposed to confer on the English public schools, the better. In the minor English schools there is no such rule at all.

CHAPTER XVI.

*THE FORCE OF FASHION IN IMPELLING IRISH
PARENTS TO SEND THEIR SONS TO SCHOOL
IN ENGLAND.*

"SUPPOSING that the Recorder of Dublin is right in regard to the 'numberless complaints of the boys who have brought home to Ireland proficiency in athletics only,'* is it not extraordinary," it may be asked, "that so many hundreds of Irish boys should notwithstanding be yearly sent to English schools for their education?"

Yes; most extraordinary. But there is no end to the number of extraordinary things which, in civilised no less than in uncivilised communities, men and women allow themselves to be forced to do by the tyranny of fashion. "We laugh heartily," writes Greville, "to see a whole flock of sheep jump because one did so; might not one imagine that superior beings do the same by us, and for exactly the same reason?"

It is the leading men in Ireland who are most conspicuous in preferring English to Irish schools. They set the example to the rest. It is they who lead the fashion.

"Tis a common proof,
That lowliness is young ambition's ladder,

* See quotation from the "Irish Schoolboy Exodus," p. 81.

Whereto the climber-upward turns his face :
But when he once attains the utmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend."*

It seems marvellous that Irishmen who, humanly speaking, owe so much to Irish schools so far as they themselves are concerned, should treat them with such contumely where their sons are concerned—and all the more so, when one reflects that Irish schools have certainly not deteriorated in regard to their training and teaching powers within the last fifty years. On the contrary; if anything, they have advanced in point of general efficiency during this period. How differently do men of position and distinction in England treat the schools at which they were themselves educated! In England a parent sends his son to the school at which he himself was when a boy; and he, the parent, probably was sent there because it was there that his father was educated, and his grandfather before him—and, this, although possibly neither he himself nor his father or grandfather made while at school any progress in mathematics, classics, modern languages, or anything else. Neither does the parent, under the circumstances, pause to consider who may be the present head-master of his old school: with his particular name he does not especially concern himself. It is to the school where he spent his own boyhood he desires to send his son—be the head-master Dr. Brown, Jones, or Smith. What does it matter what his name is? The parent takes it for granted that, whoever he is, he would not be at the head of such a school unless he were in every respect fit for the post.

* *Jul. Cæs.*, ii. i.

It is not so in Ireland. Irish school-boys may enter a University and gain all sorts of honours direct from their school: from the University they may enter upon their professions, rising rapidly into judges, bishops, famous engineers, and doctors of well-known worth. In due time they have to consider to what schools they will send their sons—when the only question with them is, not “to what school,” but “to what English school” they should send them. It never dawns on them, to judge from results, when this important point comes before the family circle for consideration, that there are in existence any schools in Ireland wherein still, even as in their own boyhood’s days, classics and mathematics and the other school subjects are taught to boys effectually.

There is a strange absence of *esprit-de-corps* in Ireland among the upper and middle classes—certainly among the upper and middle classes of that Church to which I myself belong. And it is to this absence of *esprit-de-corps*, no doubt, that we must ascribe in a large measure the way in which “the climber-upward,” “when he once attains the utmost round,” so often

“Unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend.”

But, perhaps, the most strange thing of all in connection with this matter is this, that if you ask one of these gentlemen why it is that he does not think of sending his sons to an Irish school, he will tell you something about the superiority of English schools in all matters pertaining to accent and manners. This always seems to me to be a reflection on the manners and accent of those very persons themselves, if solely educated in

Ireland, who allege this as a reason for not sending their sons to school in Ireland.

I once asked a distinguished Irish lawyer, practising at the Irish Bar, who was speaking in this way, whether he should not be content if his sons should speak with as good an accent and have as good manners as himself. My friend's manners were charming, and his accent was that of a refined and educated gentleman. He had been educated entirely in Ireland—never having been in England in his life, until he went over to eat his law dinners at the Middle Temple. My friend merely smiled at my question. His sons were sent to an English school. In making his choice he was acting, he no doubt felt, as his compeers were all acting: he was going with the multitude; and in doing so he felt he was acting on what is generally supposed to be "the safe side." He yielded to the tyranny of fashion. What a number of things does fashion, which may or may not be founded on what is reasonable, lead men to do and not to do!

Irish parents will probably continue to the end of the chapter to send their sons to English schools, if they can afford the expense—stolidly indifferent as to the quality of the education which in these schools they are likely to receive. But this does not prove that it is right or wise so to do. It is possible to follow the example of this, that, or some other person, even as it is that of the multitude, and yet go wrong.

Many of the distinguished Irishmen on the lists in Chapter VI. are now old men, fathers of sons who can now no longer be called young; others in the list are the fathers of boys still young enough to be at school—and of these many are at English schools. Many of the

now elderly sons of the old men first mentioned were educated at English schools. Those who were have not as yet by any means equalled their fathers as men of mind and action. How the boys who are now at English schools will turn out, it is, of course, impossible to say. They may be superior to their fathers; they may not be. But with the facts mentioned in Chapters I., II., III., IV., &c., staring us in the face, we should certainly not be justified in expecting of them much.

Some years ago an Irish schoolmaster was asked by a stranger to furnish him with some documentary evidence as to the teaching powers of his school. Irish schoolmasters are by no means independent of the public, like many of their great brethren in England: this one was not, at all events. And so he determined to supply the inquiring parent with the evidence he sought for. He bethought himself at once of one of his old pupils, on whose education he had spent a great deal of time and thought and care for seven consecutive years, and who had rewarded all his labours and anxieties by gaining at the university, to which he went direct from school, the most brilliant and valuable honours throughout his entire undergraduate course, and a Fellowship shortly afterwards. "He," joyfully said the schoolmaster to himself, "will be only too pleased to give me the testimonial I ask for." But in this he was mistaken. His old pupil assured him that he really could not give the requested testimonial. The reasons he gave for his refusal were these: (i.) that he had already been well grounded by his good father before he went to school—at the age of nine; (ii.) that he had not learned so much from the Head-master himself as from the two assistant masters, Mr. — and Mr. —, by one or other of

whom he had been taught—ably and carefully, he felt bound to admit—nearly all the time (seven years) he was at school; (iii.) that it was not till he had been a year in the university—in short, till he was seventeen, that he could write continuous Greek prose at all fluently; (iv.) that he had been obliged to learn while at school three books of which he did not think much, viz., Alvarez' "Prosody" and Arnold's "Greek and Latin Prose Compositions;" (v., and lastly) that Psychology was not taught in the school—and that till Psychology was taught in schools he did not think that schoolboy education could be ever perfect; and that, therefore, &c. The poor schoolmaster thought to himself that he might have had something to say to the first four alleged grounds for the refusal of his request. But there was evidently, he felt, no getting over the Psychology difficulty. Psychology! From the very thought of it he shrank back in dismay.

It must not, however, be thought that all old Irish schoolboys are thus-minded. Some of them are, let us remember with gratitude, in all that concerns their old schools and schoolmasters, generous and just, tender and true; worthy of all honour, all respect.

We have looked at one picture—a not particularly attractive one. Let us look at another. The following extract is from Bosworth Smith's "Life of Lord Lawrence":—

"It was on Christmas Day in 1850, in Anarkulli, in the Punjab; Lord Lawrence, Sir Henry Lawrence, and Sir Robert Montgomery were sitting together, when Sir Henry turned abruptly to his brother and said, 'I wonder what the two poor old Simpsons are doing at this moment, and whether they have any better dinner than usual to-day.'"

[The Simpsons, I may explain parenthetically, were formerly assistant-masters in Foyle College. They were twins, and in by no means affluent circumstances. Assistant-masters in Irish schools had, I suspect, a rougher time of it then than they have now.] “With the impulsive generosity which formed so prominent a part of his character, Sir Henry exclaimed, ‘I’ll tell you what we will do. The Simpsons must be very old, and nearly blind, I should think; they cannot be well off; let us each put down £50, and send it to them to-morrow, as a ‘Christmas box from a far-off land,’ with the good wishes of three of their old pupils, now members of the Punjab Board of Administration at Lahore.’ ‘All right,’ said John, ‘I’ll give £50.’ ‘All right,’ said Montgomery, ‘I’ll give another.’ The cheques were drawn, and exchanged on the morning for a draft on England, which was duly despatched. The kind message, with its enclosure, found its way safely across the ocean. Weeks passed by, each spent in hard work and rough work, and the subject was nearly forgotten, when one morning amongst the pile of letters brought in by the dawd there was one bearing an Irish post-mark. It was from the old Simpson brothers at Londonderry. The characters were written in a tremulous hand, and in many places were almost illegible from the writer’s tears, which had evidently fallen almost faster than he wrote. Thanks to Sir R. Montgomery’s memory, the main points of that letter, though it has unfortunately got mislaid, are recalled. It began—‘My dear kind boys;’ but the pen of the old man had afterwards been drawn through the word ‘boys,’ and there had been substituted for it the word ‘friends.’ It went on to thank the donors, in the name of his brother as well as himself, for their most generous gift, which he said would go far to keep them from want during the short time that might be left to them; but far above the actual value of the present was the preciousness of the thought that they had not been

forgotten by their own pupils in what seemed to be the very high position to which they had all three risen. Poor old fellow, he did not know what the 'Board of Administration' meant, but he felt sure it was something very important, and he added, with childish simplicity, that he had looked out the Punjab in the old school atlas which they had so often used together, but he could not find either it or Lahore! 'Oh,' said Sir Henry to Dr. Hathaway, 'if you could only see, as I see it now, that grimy old atlas, growing still more grimy by its use during the thirty years which have passed since I knew it, and the poor old fellow trying to find in it what it does not contain!'

But, alas, the Lawrence brothers and Sir Robert Montgomery are not Irishmen to be met with every day!

One distinguished Irishman, resident in Ireland, in answer to my query where was he educated, replied, "At Cheltenham College," ignoring the fact, as I subsequently ascertained, that before he went to Cheltenham he had been for some years at Dr. Stackpoole's once famous school at Kingstown. The old story: he scorned what seemed to him "the base degrees." Whatever this gentleman learned by his sojourn in England, he evidently did not learn what he might so well have learned there—patriotism, straightforwardness, and self-respect. It was the dread of being unfashionable that, no doubt, prompted the uncandid, weak reply.

A wealthy and learned Irish lawyer, who had acquired all his knowledge as well as all his wealth in Ireland, being recently asked where his son was being educated, promptly replied, "Oh, in England, of course!" So great is the force of fashion.

Such stories might be multiplied to any extent.

CHAPTER XVII.

*"BUT IS NOT AN ENGLISH ACCENT WORTH
ACQUIRING ?"*

No, certainly not; at least, if an English accent means—and I do not know what else it can mean—the intonation and the tone of voice in pronunciation, as well as the pronunciation itself, of some Englishman or another in some part of England or another. "Some Englishman or another in some part of England or another," I say, because I have never heard of one accent being specially called "the" English accent more than another. However, even if there should be—and I frankly admit my ignorance on the subject—one English accent more correct than another, I should nevertheless give the same answer to the question that I have given, viz., a decided No. No; the English accent is not worth acquiring. Hundreds and hundreds of Irishmen—statesmen, dignitaries of the Church, lawyers, doctors, artists, soldiers, scholars, and the rest—have risen to fame and fortune in both ancient and modern times, though speaking with what is called an "Irish brogue"—or rather mis-called, for it is absurd to apply the word "brogue" to the accent of the educated classes in Ireland.*

* "A brogue," says Dr. Jamieson, "is a coarse and slight kind of shoe made of horse-leather, much used by the Highlanders, and by those who go to shoot upon the hills;" and he derives the word from

No one would think of inventing a word that would apply especially to the accent of the lower classes of England, and of then applying this word to the accents of the upper and middle classes of that country. "Jeames" and Sairy Gamp did not speak with the same accent as Thackeray or Charles Dickens—and yet each of the four personages named spoke with "an English accent." But though the difference between the accents of the uneducated and educated classes in Ireland is quite as wide as that between the accents of the uneducated and educated classes in England, people nevertheless stupidly persist in using the one and the same word "brogue" to describe the accent of *all* persons in Ireland who do not happen to speak with an English accent. Some people, indeed, appear to regard this misapplication of the word as humorous, and smile every time they misapply it at their little joke.

In all countries—in Ireland no less than in the rest—the accents of the rich and of the poor, of the high and the low, of the educated and of the uneducated, are different. There is no more fear of the sons of middle-class parents in Ireland learning to speak with the accent of the Irish lower orders than there is of the sons of middle-class parents in England learning to speak with the accent of the English lower orders. And that middle-class parents in England are not afraid of their sons learning to speak with the accent of their own lower orders, is made manifest by their conduct; for they do not hesitate to educate their sons in their own country. Obviously, if they were afraid of their sons "catching" the accent of their own lower orders, they

the Irish Gael, *Brog*, a shoe—hence the application of the term to the intonation in pronunciation of those in Ireland who wore the brogue.

would send them for their education, after the prevailing Irish fashion, to schools in other countries, so as to avoid the contagion.

But, perhaps, some one may say that the accent of the middle and lower classes in England is preferable to the accent of the middle and lower classes in Ireland, class for class, respectively. It is difficult to imagine any one saying this except for the purpose of special pleading, and making good his case at all hazards.

As to which of these accents is preferable, that of the middle or lower classes in England, or of the middle or lower classes in Ireland, class for class, respectively, it is entirely a question of taste. There is no standard of perfection in the matter of accent—apart, I mean, from that of mere pronunciation—to enable one to arrive at a decision. Every one, therefore, has a perfect right to choose for himself which of these two accents he prefers; and, that, without any fear of having a justifiable charge brought against him of having violated any well-known and authoritative law of criticism or canon of good taste.

Some Irish people, no doubt, there are, who affect to see nothing good of any kind in Ireland or the Irish. Such as these may deceive themselves, in their prejudice, into thinking the accent of the middle or lower classes in England superior, respectively, to that of the middle or lower classes in Ireland. But, as I have said, it is difficult to imagine how they can make such a choice. To my mind, the accent of, let us say, the Cockney or of the Somersetshire labourer, the Lancashire miner, or Yorkshire farm-servant, is infinitely worse than that of the most illiterate and poorest peasant in any part of Ireland—so much worse that I

cannot understand any person, with the least taste or ear for melody, making any comparison between them. What accent in England—I care not to what rank the speaker belongs—can be compared for sweetness with that of the Kerry people?

Irish parents ought to know that they cannot reasonably expect their sons to learn to speak with an equally pure English accent, if sent indiscriminately to schools in Hampshire, Lancashire, Middlesex, Somersetshire—or any other shire in England in which the people speak with a distinct accent of their own.

It should be hardly necessary to say that even educated Englishmen do not always speak with the same “English accent.” There have been many distinguished Englishmen whose accent was exceedingly peculiar.

And surely, whatever may be said in favour of a good English accent, nothing whatever can be said in favour of a bad one by even the most English-accent-loving of Irish parents.

A bad accent—which practically means, I presume, a mispronunciation of English words and a false intonation in the pronunciation of them, coupled with an uncultured and unrefined tone of voice—is certainly not to be desired for one’s son, whether this bad accent be a bad English or a bad Irish one.

If the Irish parent is obliged to make a choice between the two, I know of no reasons why he should give the preference to the bad accent of the country that is not his own.

That a good English accent cannot possibly be acquired in any school in which there are as many Irish boys as English, still less in one in which there are more Irish boys than English—and all the less so

if the majority of the boys in the school are of a somewhat vulgar type—cannot be too emphatically insisted on by any one answering the contemptible question at the head of this chapter; for contemptible I cannot help regarding it. Yet, even though it be so, it could not, I felt, be wisely evaded in a treatise of this kind.

Why should an Irish parent desire that his son should speak with any sort of an English accent, good or bad? Why, most of all, should he do so if he does not speak with an English accent himself, and if he be obliged to confess, if pressed upon the subject, that his Irish accent has never in any way militated against his own social or professional interests, or his happiness as a man?

One cannot go to a dinner party, ball, or assemblage of any other kind in any part of Ireland—north, south, east, or west—without meeting with many folk, grandparents and children, young men and maidens, who speak with an unquestionably Irish accent; but who thinks the less of any of them on this account? Brogue or no brogue, the boys grow into men, the men become honoured and distinguished; the maidens are wooed, and won; the brides become the mothers of sons and daughters to be proud of—yes, all this, though all speaking, young and old, male and female, with a so-called Irish “brogue.”

And then it seems to me to argue such a want of respect for country, not to speak of self-respect, for the inhabitants of one country to be ambitious to speak with the accent of another—the inhabitants of that other speaking the same language as themselves. The middle-class Irish father might assuredly be content to think that his sons speak with the same accent as their

mother and as their grand-parents spoke with, and as he himself speaks with. Some of the most respected and popular of living Irishmen speak with an Irish accent; nor are they ashamed of it. Why should they be? With their present accent they have raised themselves, by means of their ability and honourable exertions, into conspicuous and honourable positions. The very thought of such men as these being ashamed of their accent! Who can think of such a thing without a smile?

It should not be, of course, for a moment assumed—and yet how often it is assumed!—that an Irishman's accent must be necessarily vulgar because it points to the Emerald Isle as the land of his birth.

An Englishman's accent points in general to England as the land of *his* birth; but an Englishman's accent is not considered necessarily vulgar on this account. Who ever heard of an Englishman who, being ashamed of his accent, sent his sons to school in any other country than his own that they might learn to speak with a better one?

An Irishman may speak with a decidedly Irish accent, and yet his grammar may be faultless; his diction classical—free alike from affectation, solecisms, grandiloquence, and slang; his style excellent; his manner of speaking impressive, eloquent, persuasive; his tone of voice gentle and refined; and his pronunciation perfectly correct.

In regard to the pronunciation of English words, there is no reason whatever why, when there is a difference of opinion as to the pronunciation of this word or of that—and no standard of pronunciation can be so fixed as to settle definitely the pronunciation of

every word—the educated Irish gentleman should not be as good an authority as any no better educated gentleman in England.

Speaking of Sheridan's Pronouncing English Dictionary, which had just been published at the time, Dr. Johnson asks, "What, sir, entitles Sheridan to fix the pronunciation of English?" And he goes on to say, "If he says he will fix it after the example of the best company, why, they differ among themselves."*

What reasonable cause to lament or mourn over his lot has an Irishman, because he is unable to pass himself off—so very Irish is his accent—as a pure son of English soil? Should the Irish alone of nations be ashamed of their accent?

To all this may be added, that a brief sojourn in England is by no means sure to secure an English accent. Few Irishmen speak with an English accent, who, having lived in Ireland until they went to school in England, returned to reside in Ireland after they had left school; and it is just as well that they do not.

It is an egregious error, yet a very common one, to conclude that an Irish boy is sure to "pick up" an English accent, so as to retain it as "a joy for ever," simply by sojourning in England for five or six, or even seven years; and this he is obviously all the less

* The example which Johnson gave of this difference "of the best company among themselves" as to the proper pronunciation of English words is amusing. "When I published the plan of my Dictionary," he said, "Lord Chesterfield told me that the word *great* should be pronounced so as to rhyme to *state*; and Sir William Yonge sent me word that it should be pronounced so as to rhyme to *seat*, and that none but an Irishman would pronounce it *grait*. Now here were two men of the highest rank, the one the best speaker in the House of Lords, the other the best speaker in the House of Commons, differing entirely."

likely to do, if (α) he spends his vacations in Ireland, and if (β)—a not unusual circumstance—there are at his “English” school almost as many Irish boys as English—possibly, even more. It requires a musical ear and a considerable power of mimicry, conscious or unconscious, to contract, so as to retain it, any one else’s manner of speaking. These qualities are not possessed by everybody. Irish boys who do not possess them do not readily pick up the English accent; while those who do are naturally just the very persons who most quickly lose it, falling soon back into their own old Irish accent when they return to their own country from their English school.

I know many elderly gentlemen who were educated at English schools. Some of these do not now possess even a trace of that English accent with which they once, to some extent, spoke, and for the acquisition of which their fond parents sacrificed so much, paid so dearly.

It is certainly better not to speak with an English accent at all than to speak with a partly English, partly Irish one. Incongruities, whether in speech, or a poem, or a painting, or dress, or anything else, ought to be avoided; unity and simplicity to be aimed at:

*Humano capiti cervicem pictor equinam
Jungere si velit, &c.**

A semi-Irish, semi-English accent—the English element in the mixture being excessively faulty, and both elements decidedly prominent—has no charms for any one possessed of the least good taste or common-sense. To none can such a hybrid compound be less attractive than to the educated English gentle-

* Hor. A. P. i., &c.

man. To what educated gentleman, indeed, can vile adulteration of speech be pleasing?

And then, throughout all this discussion, the Irish parent who is ambitious of an English accent for his sons, ought to remember, and take heart as he does so, the facts stated in Chapter III., namely, that nearly all the living Irishmen of distinction were educated as boys in Ireland. How few are there, it may be asked, of those whose names are given in Chapter VI. who do not speak with more or less of an Irish accent? How many of them speak with a most pronounced one! And yet what matters it? An Irish accent has not, as is evident, prevented large numbers of Irish schoolboys in the past from rising to the highest position, social and political, in the country, as judges, bishops, Members of Parliament, and what not: it does not prevent them now; and it will not, we may be sure, prevent them in the future.

Let the Irish middle-class parent, then, look forward with confidence to his sons' future careers, as he contemplates the goodly array of Irish names given in Chapter VI., and rest assured that his own sons, too, may, in due time, succeed in life quite as well as did any of those whose names are recorded in that chapter, if only they have as much ability and industry; yes, even though they may now be receiving their education at an Irish school, and may be, consequently, pretty sure to speak with an Irish accent all the days of their life.

"Little aberrations" (in accent), as Dr. Johnson observed, "are of no disadvantage"—no; nor great ones either, as is shown by the splendidly successful careers of many Irishmen, who have been quite remarkable for

such aberrations, but who have been good and great, loved and respected, "for a' that."*

* This observation was made by Dr. Johnson, it is true, when speaking of the *Scotch* accent. But it is, obviously, equally true in regard to the Irish accent. This extract from the paragraph in *Johnsoniana* in which the quoted observation (which I have italicised) occurs, will interest the reader :—"Sir Alexander Macdonald said to him, 'I have been correcting several Scottish accents in my friend Boswell. I doubt, sir, if any Scotchman ever attains to a perfect English pronunciation.' JOHNSON—'Why, sir, few of them do, because they do not persevere after acquiring a certain degree of it. . . . Sir, when people watch me narrowly, and I do not watch myself, they will find me out to be of a particular county. In the same manner, Dunning may be found out to be a Devonshire man ; so most Scotchmen may be found out. But, sir, *little aberrations are of no disadvantage.*'"

CHAPTER XVIII.

"HAS NOT THE PREFECTORIAL SYSTEM THAT OBTAINS IN SO MANY ENGLISH SCHOOLS MUCH TO RECOMMEND IT?" ON "SCHOOLBOY HONOUR."

I GLADLY take this opportunity of entering my protest against the governing of boys by means of prefects—the essential feature of the English Grammar School system. The prefectorial system seems to me to be essentially and radically wrong, for the three following reasons:—

(i.) In the first place, its chief characteristic consists in the bribing of boys to do their duty—and, that, by means of ill-chosen bribes. Senior boys ought to be taught to do their duty towards their younger schoolfellows and each other because it is *right* for them so to do; and not because they will have this privilege granted to them, or that point of discipline relaxed in their favour, if only they will be so good as to do what they are plainly bound to do—rewards or no rewards—by the obligations of Christianity. Of one thing, at least, senior boys should certainly be taught to have no manner of doubt, namely, that it is their duty, whether they are rewarded for it or not, to do their best to keep all their younger schoolfellows out of sin and trouble—to use, in short, all the talents with which a merciful God in His goodness endowed them, and all their opportunities, aright. These duties are, in fact, especially imposed by

their masters upon Prefects; but *all* senior boys are Prefects in the eyes of God—who Himself imposes upon them these very prefectorial duties, which accordingly they certainly should not be paid for performing, and which they cannot without sin neglect. Their very seniority and superiority in the school imposes upon them, whether they like it or not, extra duties of a prefectorial nature towards the other boys in the school. To punish in some way senior boys for neglecting these duties, is right and proper; to reward them for attending to them is at once injurious to the boys in practice and utterly wrong in principle. Perhaps, we should here mention that by “senior boys” we mean leading and influential boys—leading and influential, no matter whether from their age and size, or from their mental and moral qualifications. All boys, even the very smallest, can exercise upon their companions some influence for good: from those who have most influence, no matter from what source acquired, most should certainly be expected, quite independently of whether they are *called* Prefects or not. They *are* Prefects, at all events, in the sight of God—and should be required to act as such by their schoolmasters—from the very fact of their leading position in the school; and they will most assuredly be accounted amongst those who knew their master’s will and did it not, who neglected their opportunities, and buried their talents in the ground, if they shirk their responsibilities, and refuse to do their duties, simply because they are not, forsooth! rewarded for doing them—not regularly appointed, and called by the name of “Prefects.”

(ii.) And then, in the second place, in schools where the prefectorial system prevails there is always sure to

be a kind of feeling obtaining amongst the many boys who are not Prefects, that the Prefects, and they alone, are at all called upon to uphold discipline, that they alone ought by right to be steady and industrious—honoured and rewarded as they are for being so; but that, as to the rest of them, from them—not being Prefects—little or nothing should be expected; and that *they* surely may with a clear conscience break the rules of the school as much as ever they choose, and give as much trouble as ever they like, so far as any question of honour or duty is concerned.

(iii.) Thirdly, in Prefect-governed schools there are always some masters who are convinced, who choose to be convinced—the wish is often father to the thought—that Prefects will do nothing wrong, and who act accordingly—with disastrous consequences, of course, to the *morale* of the school. Prefects, alas! are not always trustworthy: one who is not may do endless harm.

These three objections to the prefectorial system—namely, that (i.) it suggests to the senior boys a wrong motive for well-doing; that (ii.) it affords to the majority of boys a constant excuse for neglecting to do any duties that are avoidable; and (iii.) that where it obtains masters are too apt to live in a Fool's Paradise—seem to me to be insurmountable. There are other objections to the system besides these three—objections connected with the difficulty of properly carrying it out in detail. What thoroughly salutary privileges by way of reward, for example, should be granted to Prefects? Should Prefects be allowed to enforce obedience to their legitimate orders? If so, by what means should they enforce it? If by means of corporal punishment, should they be allowed to administer this punishment uncontrolled

by the masters? If not, how far should the masters' control over them and it extend? If, on the other hand, they are forbidden to enforce obedience to their legitimate directions by means of corporal punishment, how are they to enforce it? Upon these and other such-like perplexing questions, however, we do not think it necessary to enlarge—so crushingly fatal to the entire Prefectorial System seem to me the three grand objections to which I refer.

There should be, above all things, *plenty of Masters* in every school, and, according to the number of the boys, one or more of these always on duty after school-hours. It is a very bad practice to leave boys altogether alone by themselves during play-hours, when getting up, when going to bed, and during those many other spare ten-minutes and quarter-hours, most critical and eventful spaces of time, which invariably occur every day. By a strict observance of this rule boys will be prevented from doing many wrong and foolish things, from which otherwise they will not keep themselves clear. An assistant-master's duties on these occasions should, however, be almost nominal. The mere presence of one for whom the boys feel genuine respect (anybody else is more or less useless) will be, of itself, always quite sufficient to prevent many thoughtless, mischievous, sinful acts from being done; much unprofitable conversation from being indulged in—conversation alike injurious to the talkers themselves and to the listeners. And, furthermore, such presence will positively improve the general tone of the boys, bringing along with it everywhere a wholesome influence.

A master's bedroom should open off every dormitory. In no dormitory should there be cubicles: on this all

school doctors of any experience are agreed. "Some means ought to be devised," writes the author of the letter quoted in the Preface to "*Tom Brown's School-days*," "to enable schoolboys to go to bed in quietness and peace. . . . No good, moral or physical, to those who bully or those who are bullied, can ensue from such scenes as take place in the dormitories of schools." And again, to the same effect, writes Mr. Hughes himself (Part I. chap. iii.): "Were I a private schoolmaster, I would say, 'Let who will hear the boys their lessons, but let me live with them when they are at play and rest.'"

Cruelty to animals, cruelty to each other, wanton mischief, fighting, and things much worse, cannot be committed in the presence of a master, or when a master's presence may be expected at any moment. In fact, nearly all the trouble and sorrow which boys bring upon themselves and upon one another is the result of leaving them too much alone, and of there being too few efficient masters.

I protest against the habit—generally prevailing, I believe—of allowing boys, Prefects or otherwise, to roam, at will almost, through whatever town or village the school may be situated in or near. Wherever this practice of letting boys "down town," as it is called, obtains as a system, there faults most assuredly will be committed by them; detection and remorse will ensue; and punishments will be frequently deserved. Let this constant source of wrong-doing and consequent punishment be but stopped, and boys will be saved from much sin, from much unhappiness. That the system is one pregnant with mischief I know from my personal knowledge of schools in which it prevails, as well as from the recorded experiences of many schoolmasters.

I know of one school, the senior pupils of which, when "down town," systematically pawned books, drank beer, played billiards, &c.—at once injuring themselves, physically, intellectually, and morally; setting a deplorable example to the younger boys, and disgracing their school. These boys had been left to their—dishonour.

"But what!" one may ask in surprise, "would you not trust to a boy's honour? Dr. Arnold did so, and you see what a grand school Rugby was."

No; I emphatically say, I should *not* trust to the honour of boys *en masse*—if by "trusting to boys' honour" is meant (and this is the meaning that the phrase is generally supposed to convey) that boys should be left to themselves for several hours regularly every day, to do this thing or refrain from that, as they themselves, or rather as their temporary leader, may happen for the moment to think fit and proper. My reasons for refusing my accord to this absurdly belauded, but most shamefully negligent, method of managing boys are as follows:—

First of all, in every school there are boys who seem to have grown up without any definite views as to what honour is supposed by true Christian gentlemen to signify—and I suppose it will be granted to me that boys' honour, unless it be that of the true Christian gentleman, is dishonour. Now, it is well known how any one boy ignorant of or indifferent to the full signification of the word, especially if strong in body and agreeable in manner, may corrupt a whole school—even as one drop of ink may discolour a tumblerful of the purest water. Mischievous is very infectious. Vice spreads amazingly by contact. I have known of half a dozen little boys, of whom each one was, individually, a gentle-

manly, good, well brought-up little fellow, being guilty, as a body, or when under bad guidance, of acts of cruelty and mischief, from which any one of them, unaided and unabettèd and uninspired by his fellows, would have shrunk with horror.*

If, then, even good boys, when left "to their honour," will do when in company with each other, and unguarded by a master, what they know well to be wrong and cruel, and what they in their hearts detest, how much more will they do so if, as must often happen, they may have a bad boy to tempt and lead them on!

Schoolboys' life, like man's life, is full—yes, brimful

* To show what terrible influence for evil a big brutal boy may have in a school in which the masters depute to boys the supervision duty which they certainly should themselves perform, I have copied from "Eric" (Part II. chap. i.) the following passage :—"He (Brigson) systematically, from the first, called evil good, and good evil. . . . Never did some of the Roslyn boys to their dying day forget the deep, intolerable flood of moral turpitude and iniquity which he bore with him. . . . Big, burly, and strong . . . being low in the school, he naturally became the bully and the Coryphæus of all the lower forms—the bully, if they opposed him, the Coryphæus if they accepted his guidance. . . . He taught both by precept and example, that towards masters neither honour was to be recognised nor respect to be considered due. To cheat them, to lie to them, to annoy them in every possible way—to misrepresent their motives, mimic their defects, and calumniate their actions—was the conduct which he inaugurated towards them ; and for the time that he continued at Roslyn the whole lower school was a Pandemonium of evil passions and despicable habits. . . . At Roslyn, owing mainly to the wickedness of one depraved boy, and the weak fear of man which actuated others, all was disunion, misery, and deterioration. The community, which had once been peaceful, happy, and united, was filled with violent jealousy and heartburnings ; every boy's hand seemed to be against his neighbour ; lying, bad language, dishonesty, grew fearfully rife, and the few who, like Owen and Montague, remained uncontaminated by the general mischief, walked alone and despondent amid their uncongenial and degraded school-fellows."

of trials, difficulties, and dangers. Hence, trusting to a schoolboy's honour is pretty much the same thing as leaving him in the midst of all kinds of troubles and snares and temptations, to avoid, resist, or yield to them, just as his good or evil principles and companions have, for the time being, the ascendancy over him.

And *secondly*, what is honour? Does honour always mean one and the same thing? Does it always mean one and the same thing even in the same school at different epochs of its existence? No; certainly not. And surely this is another grave objection to leaving boys to the guidance of this will-o'-the-wisp, this shifting, phantom, Proteus-like idea called, or miscalled, "honour." *

* *A propos* of the changeful nature of the schoolboy-honour standard the following passage from "Tom Brown's Schooldays" (Part I. chap. viii.) may be quoted:—"Boys follow one another in herds like sheep, for good or evil; they hate thinking, and have rarely any settled principles. Every school, indeed, has its own traditionary standard of right and wrong, which cannot be transgressed with impunity; marking certain things as low and blackguard, and certain others as lawful and right. This standard *is ever varying*, though it changes but slowly and little by little; and, subject only to such standard, it is the leading boys for the time being who give the tone to all the rest, and make the school either a noble institution for the training of Christian Englishmen, or a place where a young boy will get more evil than he would if he were turned out to make his way in London streets, or anything between these two extremes."

Sydney Smith expresses his opinion of schoolboy honour in the following passage:—"It is certainly of eminent use," he writes, . . . "to a young man . . . that he should have lived among boys. But it is only so when they are all moderately watched by some superior understanding. The morality of boys is generally very imperfect; their notions of honour extremely mistaken; and their objects of ambition frequently very absurd. The probability then is, that the kind of discipline they exercise over each other will produce (when left to itself) a great deal of mischief; and yet this is the discipline to which every child at a public school is not only necessarily exposed, but principally confined.—"Essay on Public Schools."

There are epochs in all schools, times occurring only too frequently, when many boys call dishonour honour, and honour dishonour; when "they put light for darkness, and darkness for light; sweet for bitter, and bitter for sweet."

"The obvious truism, that a schoolboy is an immature being," said Mr. Sidgwick, last February, in his Lecture on *Form Discipline* [Rivingtons], "is one which needs repeating even now. He differs from a full-grown man chiefly in the fact that his moral ideas are even more muddled, and that he is even more at the mercy of that obsolete and mysterious thing, the traditional code of his fellows around him. No boy will give evidence against his comrades—as we saw the other day in a very painful case—even to stop manslaughter. The code forbids."

And, if we are to take the author of "Tom Brown's Schooldays" as our authority, the habit of leaving boys at Rugby so much to themselves seems to have been very far from being crowned with success. Tom Brown, no doubt, turned out well in the end; but then it must not be forgotten what kind of a boy he was. He came of a good stock, and inherited all his fine old father's excellent qualities—justice, honesty, pluck, endurance. If Tom Brown, indeed, had *not* turned out well, the school in which he spent five or six years of his early life would have had a terrible crime to answer for. Nor let it be forgotten that, during Tom's first two or three years at Rugby, he was in no way an exemplary character. I waive entirely all those misadventures of his into which he was led by his high spirits and love of fun and frolic. But I cannot waive the fact, that it is on record that for several years of his early life he was in the habit of rising from

his bed in the morning, and retiring to it at night, without as much as ever offering up to God one solitary prayer. What if Tom Brown had died just then? Indeed, except for the entirely chance arrival of young Arthur, Tom Brown would probably have been, if not actually expelled, at least, at Dr. Arnold's special request, removed from Rugby, with anything but a good character. It was from the new boy Arthur, not (as we gather from the author, "an Old Boy" and a genuine admirer of Dr. Arnold) from the head or assistant-masters of Rugby, that Tom first imbibed that respect for religion which brought him safely at last out of his thoughtless irregularities, his prayerless state, and helped to make him the excellent young man he seems to have eventually turned out.

And what about those great bullies in Rugby, Flashman and the rest of them, who nearly roasted to death poor Tom himself? * *They* were all left to their honour; yes, left to their honour—in the orthodox usual way in English schools, and with the usual results—to conduct themselves like young Christian gentlemen. But did they do so? What of the effects of their habitual tyranny on the bullies themselves as well as on those they bullied? And what about the sin of intemperance in the school? Were not boys left to their honour to avoid drunkenness? Yet "nips"—in spite of their honour—even in the football field, while Dr. Arnold unsuspectingly looked on, were, it is hinted, not uncommon; no, not uncommon, it would seem, even among the leaders of the school.† And poor

* For extract from "Tom Brown's Schooldays" relative to this atrocious act of bullying, see footnote, p. 314.

† Let any one who finds it hard to believe this read the following passage (Part I. chap. v.) from "Tom Brown's Schooldays":—

young Flashman! Was he not finally found drunk in a cart by one of the assistant-masters, and expelled the next morning, as so much rubbish, from the school in consequence? And by this time he had been already for many years at Rugby, injuring, alas! his school-fellows both by precept and by example, as well as ruining himself—and all, beyond a doubt, because he and his companions were “left to their honour.”

In regard to the bullying that may go on at an English school—all owing to the want of proper supervision—the reader will probably remember how that, some eight or nine years ago, at one of the great public schools in England, an unfortunate little boy, so as to escape his tormentors, put a horrible end to himself. What makes this case especially memorable is the fact that the boy had over and over again actually threatened to commit suicide unless removed from the scene of his wretchedness, his constant wretchedness—wretchedness by day, wretchedness by night. Nor should we forget

“At this moment Griffith, the itinerant vendor of oranges from Hill-Morton, enters the close with his heavy baskets; there is a rush of small boys upon the little pale-faced man, the two sides mingling together, subdued by the great goddess ‘Thirst,’ like the English and the French by the streams in the Pyrenees. The leaders are past oranges and apples, but some of them visit their coats, and apply innocent-looking ginger-beer bottles to their mouths. It is no ginger-beer though, I fear, and will do you no good. One short mad rush, and then a stitch in the side, and no more honest play; that’s what comes of those bottles.”

During the football match alluded to above, “the Doctor,” we are informed (same chapter), “and some of the family are there looking on.” Cf. footnote, p. 96.

The Rev. James Pycroft, in his recently published book, “Oxford Memories: a Retrospect after Fifty Years,” says that the brother of a nobleman now living who was killed in a school-fight at Eton, “was even primed with brandy by his eager backers” (vol. i. p. 3).

the death of a little boy last year at a leading school in London, which was brought on, it was stated, by repeated blows inflicted on him by his schoolfellows.

At one of the leading public schools of England boys were, not long since, habitually bullied so terribly that their parents and guardians, yes, even those of them resident in Ireland—much devoted though these be to everything connected with English schools and schoolmasters—began at last to feel somewhat uncomfortable, and to enquire whether there was any ground for the sad reports that reached them at times from various quarters concerning the bullying that went on thereat. Boys disposed to bully are most ingenious in their devices for making other boys' lives a burden to them. The following was one of the devices adopted, with this laudable object in view, by the bullies at the school in question. They used to rapidly drag any of the boys whom they disliked—for greatness of intellect or delicacy of constitution the thoughtless young ruffians had no regard whatever—now this boy, now that, backwards down the entire several flights of stairs leading from the top dormitory to the basement story, the heads of their wretched victims thumping and bumping all the way on every step, their painful cries drowned by the coarse jests and diabolical merriment of their unrestrained tormentors. These boys, to be sure, had been left to their honour not to do these things, in accordance with the generous and manly principle of managing boys so prevalent in England. Their honour! To have placed an assistant-master in charge of them during their recreation hours—recreation hours spent by them so profitably—would, of course, have been unspirited and unmanly, obstructive to the development

of the moral characters of all concerned, of the bullies no less than the bullied—harmful to their physical health, injurious to their intellectual progress. Then just think of expense! The saving to English schoolmasters in respect of masters' salaries resulting from this spirited leaving-boys-to-their-honour plan must be enormous. And then, of course, if schoolboys had always a master acting as guide, philosopher, and friend to them, it would look as if they were not worthy of being "left to their honour," deserving of confidence. How deserving they are of confidence, how securely they may be left thus, in the mass, "to their honour," the boys in the school alluded to proved—did they not?—to demonstration.

In the *Irish Commissioners' School Report*, 1881, p. 261, Mr. Mahaffy reflects on the fact that "many of the boys" at —— (the name of the school—an English one—can be seen on reference to the Report) "were very pale, and had distressing coughs; others showed an abnormal development of brain; and altogether the general appearance of the scholars, though interesting and suggestive of talent, was not normal or cheerful." "Not normal or cheerful"—I should think not, if, at least, their lives, through the vile cruelty of their companions, were made most miserable to them, albeit this, be it noted, is not the reason suggested by Mr. Mahaffy for their paleness. "Showed an abnormal development of brain"—most abnormal, no doubt, if they had been much subjected to the dragging-down-the-stairs treatment just referred to. "Were very pale, and had distressing coughs"—nothing very surprising in this, for were they not "left to their honour"? Archdeacon Farrar has eloquently described to us how the St.

Winifred boys, when left similarly "to their honour," used to let each other down by sheets from their dormitory windows on cold nights, when the lights were out and the doors all locked, in order to go to a poacher's cabin in the neighbourhood of the school, there to purchase, for their nocturnal revelry, brandy, tobacco, and such-like things. Is it not possible that the boys who were so very pale, &c., in the school alluded to may have taken a similar advantage of the systematic confidence with which they were treated by their masters? Mr. Mahaffy ascribes—one glance showed it all to him—"the very pale, not normal or cheerful general appearance," and the "distressing coughs" of so many of these interesting, talented scholars to over-study.

As another example of the kind of moral tone that may prevail in a school in which the boys are left, during play-hours, &c., to prefects and their honour, or dishonour, I quote the following passage from Colonel Chichester's "Schools"—it is an excerpt from an article that appeared in the *Saturday Review* of April 22nd, 1882:—

"We are acquainted with a school, not a public one, in which, ten years ago, the boys, whose rooms are in different parts of the building, waged a ferocious and interminable war against each other, with clubs and other rude weapons. These young savages had, however, mitigated their barbarous mode of life by contriving a sort of sanctuary—a certain portion of a certain dry ditch was regarded as neutral ground; and in this ditch brothers, cousins, and friends could meet by stealth, without being obliged to half murder one another . . . 'So-and-so seems a nice little beggar,' we once remarked, in what we conceived to be appropriate language, to a small boy, at the same school

as our friend. 'Is he a nice little beggar,' said the other. 'He does not go on grinds.' It appears that our friend had been forbidden, by his family, to pursue other boys, who scatter little pieces of paper across country, and are known as hares. . . . But our young friend was so persuaded that to go on grinds was a universal duty that he refused to allow any redeeming qualities in a boy whose doctor forbade him to go. This is a pretty fair example of fourth form savagery, with its simple convictions and Spartan code."

The more one knows of schoolboys, the more satisfied one will be that, as a body, they are utterly unfitted to be left to themselves for hours and hours together every day. Among boys so neglected bullying and vice are ever sure to be conspicuous vices.

"I have known times at Eton," says a witness whose evidence before the Education Commissioners (1864) is quoted by Colonel Chichester, "when 'the Christopher' (a neighbouring public-house) has been perfectly full of boys on a Sunday after 4 P.M." (Rev. C. C. James, 5084). Yet these boys, too—like those at Rugby just referred to—were, presumably, left to their honour not to frequent public-houses on Sunday evenings. It ought not to surprise us that boys should occasionally leave English schools at the age of eighteen, seventeen, and even sixteen, already "confirmed drunkards"—fatal, but necessary and even foreseen, results of the no-supervision or leave-boys-to-their-honour system, call it which you will.

It is monstrous that such things should happen—and, of course, a thousandth part of the ill-deeds that go on at these schools, where "leave-the-boys-to-their-honour" is the principle that prevails, never reaches

the light; but happen these ill-deeds will and must, so long as boys are not properly looked after by well-salaried efficient masters, one or more according to the exigencies of the case, during their after-school hours.

"A timid and nervous boy is from morning till night in a state of bodily fear," declares the writer of the letter in the Preface to "Tom Brown's Schooldays" already referred to. "He is constantly tormented when trying to learn his lessons. His play-hours are occupied in fagging." . . . "Why," asks the writer, "should the laws of civilisation be suspended for schools? Why should boys be left to herd together with no law but that of force or cunning? What would become of society if it were constituted on the same principles? It would be plunged into anarchy in a week." *

But "supposing that the Prefects do, in general, neglect their duties," it may be urged, "still the strength of character which a boy acquires who passes through—himself almost his only master—so many dangers, troubles, and trials as Tom Brown did, will be sure to

* Lamb, in his "Essays of Elia," thus describes some of the monitorial cruelties to which he was himself subject, when in "Christ's Hospital five-and-thirty years ago :"—

"The oppressions of these young brutes are heart-sickening to call to recollection. I have been called out of my bed, and *waked for the purpose*, in the coldest winter nights—and this not once, but night after night—in my shirt, to receive the discipline of a leathern thong, with eleven other sufferers, because it pleased my callow overseer, when there has been any talking heard after we were gone to bed, to make the last six beds in the dormitory, where the youngest children of us slept, answerable for an offence they neither dared to commit, nor had the power to hinder. The same execrable tyranny drove the younger part of us from the fires, when our feet were perishing with snow; and, under the cruellest penalties, forbade the indulgence of a drink of water, when we lay on sleepless summer nights, fevered with the season, and the day's sports."

be much greater than it would have been, had his boyhood been more vigilantly watched over, and subjected to a less fiery ordeal; his experience will be increased thereby; his knowledge of the world and of himself augmented; his sympathies enlarged; and his whole nature, as it were, purified." Granted. But the end does not justify the means. The ordeal is too severe, too perilous. And where one boy made of good stuff, like Tom Brown, may possibly have been benefited, though I doubt it, by the running of this evil course, how many, like unfortunate Flashman, may have fallen and been ruined in body, mind, and spirit, during the too trying process! And let it be remembered that there are probably, there is reason to fear, as many Flashmans as Tom Browns at every school—that is, as many boys who, if they get into bad company, will become bullies and viciously dissipated, and generally demoralised, as boys who will retain their characters, in spite of all obstacles, unsullied and uninjured, or who will "pick themselves up" after falling, and return to the paths of righteousness. Under more favourable circumstances might not even Flashman have grown up something better than a mere coward and a sot? Nay, under favourable circumstances, might he not have become even a respected and amiable and useful member of society? The author of "Tom Brown's Schooldays," no doubt, dismisses him ignominiously and unpitifully, all in a minute, from his "true history." Nevertheless, for my own part, I am bound to confess that my feelings on reading of his summary exit from his old school, at the age of seventeen, were full of sadness, and my comments somewhat as follows:—"What an unhappy ending to a boy's school life! What must his poor

father and mother think of it all? Flashman's habits are by this time much corrupted; his character gone; and all because he was left so much to himself—to his 'honour!' What a pity of boys who are subjected to such a system—an unreasonable, obviously foolish, plainly mistaken system—one which presents to the inexperienced so much to commend it, but which is in reality so utterly rotten and hollow at the bottom! Why don't head-masters keep to assist them, after school-hours, I asked myself, plenty of capable assistant-masters—no matter at what cost to themselves—assistant-masters who, by a kind word now and then, or by a mere look, nay, who even by their very presence, would bring along with them, wherever they went, a healthful influence?"

The following excerpts are from Sydney Smith's essay on "Public Schools." What he says on the subject of fagging, and of the public schoolboy's supposed advantage in his alleged superior knowledge of the world is as applicable to the English public school system now as it was at the time when Sydney Smith wrote:—"At a public school (for such is the system established by immemorial custom), every boy is alternately tyrant and slave. The power which the elder part of these communities exercises over the younger is exceedingly great—very difficult to be controlled—and accompanied, not unfrequently, with cruelty and caprice. It is the common law of the place, that the young should be implicitly obedient to the elder boys; and this obedience resembles more the submission of a slave to his master, or of a sailor to his captain, than the common and natural deference which would always be shown by one boy to another a few years older than

himself. Now, this system we cannot help considering as an evil,—because it inflicts upon boys, for two or three years of their lives, many painful hardships, and much unpleasant servitude. . . .

“It is not the life in miniature which he is to lead hereafter—nor does it bear any relation to it:—he will never again be subjected to so much insolence and caprice; nor ever, in all human probability, called upon to make so many sacrifices. . . .

“Such a system makes many boys very miserable; and produces those bad effects upon the temper and disposition, which unjust suffering always does produce;—but what good it does, we are much at a loss to conceive. Reasonable obedience is extremely useful in forming the disposition. Submission to tyranny lays the foundation of hatred, suspicion, cunning, and a variety of odious passions. We are convinced that those young people will turn out to be the best men, who have been guarded most effectually, in their childhood, from every species of useless vexation; and experienced, in the greatest degree, the blessings of a wise and rational indulgence. But even if these effects upon future character are not produced, still, four or five years in childhood make a very considerable period of human existence; and it is by no means a trifling consideration whether they are passed happily or unhappily. The wretchedness of school tyranny is trifling enough to a man who only contemplates it, in ease of body and tranquillity of mind, through the medium of twenty intervening years; but it is quite as real, and quite as acute, while it lasts, as any of the sufferings of mature life. . . .

“If there exists in these places of education a system

of premature debauchery, and if they only prevent men from being corrupted by the world, by corrupting them before their entry into the world, they can then only be looked upon as evils of the greatest magnitude, however they may be sanctioned by opinion, or rendered familiar to us by habit. . . .

"Is it any injury to a man of thirty or thirty-five years of age—to a learned serjeant or venerable dean—that at eighteen they did not know so much of the world as some other boys of the same standing? They have probably escaped the arrogant character so often attendant upon this trifling superiority; nor is there much chance that they have ever fallen into the common and youthful error of mistaking a premature initiation into vice for a knowledge of the ways of mankind" [cf. extract from this same essay, p. 125].

Above all things it is necessary that when boys are going to bed and getting up there should be masters on duty with them, for whom they feel heartfelt respect—others will not suit; masters who, by a word in season, will keep them from ever getting into that frightfully prayerless state in which the boys were in Tom Brown's dormitory at Rugby, according to the author of his "Schooldays," on that eventful night when little Arthur first knelt down in it, to the surprise of all and the disgust of many, in fear and trembling, to say his prayers.

From a boy who says no prayers—no real, hearty private prayers—for days, nay, for weeks, even terms, together, no great good can be expected.

The following extract is from the account of "poor, little, lonely" Arthur's first night at Rugby:—

"The light burned clear, the noise went on. It was

a trying moment for the poor little lonely boy ; however, this time he didn't ask Tom what he might or might not do, but dropped on his knees by his bedside, as he had done every day from his childhood, to open his heart to Him who heareth the cry and beareth the sorrows of the tender child and the strong man in agony.

"Tom was sitting at the bottom of his bed unlacing his boots, so that his back was towards Arthur, and he didn't see what had happened, and looked up in wonder at the sudden silence. Then two or three boys laughed and sneered, and a big brutal fellow, who was standing in the middle of the room, picked up a slipper, and shied it at the kneeling boy, calling him a snivelling young shaver." ["Tom Brown's Schooldays," Part II. chap. i.]*

The boys, no doubt, who successfully encounter alone, or all but alone, every obstruction, may have an advantage afterwards over those who need, and have, the encouragement and help of some one to look after them. But these latter (*i.e.*, the somewhat weak and easily-led boys) are always the large majority in every school. And surely no one will maintain that their interests should be sacrificed for the sake of a somewhat small minority whose already strong wills and fine characters may, it is hoped, gain a little extra strength and excellence by their being allowed to fight all by themselves their battles successfully, or lose them—as the case may be—from their eleventh or twelfth year even till the period when, at the age of eighteen or nineteen, they go forth young men from school.

"A firm character," writes Sydney Smith, to this

* "At the very sight of a knot of vicious or careless boys gathered round the great schoolhouse fire, 'It makes me think,' he would say, 'that I see the devil in the midst of them.'"—STANLEY'S LIFE OF ARNOLD, vol. i. p. 97.

same effect, "survives this brave neglect; and very exalted talents may sometimes remedy it by subsequent diligence: but schools are not made for a few youths of pre-eminent talents and strong characters; such prizes can, of course, be drawn but by a very few parents. . . . In a forest, or public school for oaks and elms, the trees are left to themselves; the strong plants live, and the weak ones die; the towering oak that remains is admired; the saplings that perish around it are cast into the flames, and forgotten. But it is not, surely, to the vegetable struggle of a forest, or the hasty glance of a forester, that a botanist would commit a favourite plant; he would naturally seek for it a situation of less hazard, and a cultivator whose limited occupations would enable him to give to it a reasonable share of his time and attention." *

"It was no light act of courage in those days," writes the "Old Boy," in the same chapter from which the above quotation, pp. 217-218, is taken, "for a little fellow to say his prayers publicly, even at Rugby." A few years later," he continues (but he writes now solely, it would appear, from hearsay), "when Arnold's manly piety had begun to leaven the school, the tables turned; before he died, in the schoolhouse at least, and I believe in the other houses, the rule was the other way." "But poor Tom," we are especially informed (and what Irish parent would like his own son to have undergone the ordeal?), "had come to school in other times. The first few nights after he came he did not kneel down because of the noise, but sat up in his bed till the candle was out, and then stole out and said his prayers, in fear lest some one should find him out. So

* "Public Schools."

did many another poor little fellow. Then he began to think that he might just as well say his prayers in bed, and then that it didn't matter whether he was kneeling, or sitting, or lying down. And so it had come to pass with Tom, as with all who will not confess their Lord before men; and for the last year he had probably not said his prayers in earnest a dozen times." Is there any evidence that he "said" them at all—"in earnest" or otherwise? None, so far as any information on the subject, supplied to us by the author of his "*Schooldays*," enables us to judge; and we have no other.

We all know, as a matter of fact, that the most virtuous men are, in general, those who came least in contact with sin, and knew least about it, when they were little boys. The boy is more easily tempted than the man; less able to perceive the fallacies in the reasoning of him who tempts him; less able to comprehend the full dire effects and consequences of vice. Shield but the boy from wrong-doing so far as you can, and when he has grown up to man's estate, he may be safely trusted—in point of fact he then must be trusted—to look after himself. The so-called "knowledge of the world" will be acquired quite soon enough. Why anticipate it? Why insist on a little inexperienced boy's entering "the world" before his time? Yet this is what actually is done by those who advisedly subject their sons to the prefectorial system at schools, on the ground that the boy who has been thrown in the midst of sore temptations and difficulties when at school, is more likely to resist successfully these temptations, and overcome these difficulties, when grown up, than he who was less subjected to them during his schooldays.

An expectation more unreasonable, or one less likely to be realised, there can hardly be conceived.

The question is, after all, one rather of fact than of theory. It is this: Do boys who have been acclimatised to vice from their tenth or eleventh to their seventeenth or eighteenth year, usually turn out better men than those who were carefully kept, so far as was possible, out of the way of sin and sinful influences? There can be but one answer to the question: the acclimatising of boys to sin has never—can never—do them good. Some few of the best of living men possibly, no doubt, were brought up, as boys, in a most abominably polluted atmosphere; but that they rank among the best of men now is not the result of the odiousness of the atmosphere that surrounded them when young. How many of their companions, who began life along with them, were ruined in mind and body during the acclimatisation process? No; if boys who have been brought up in the midst of evil influences and vicious practices become good men, that they do become such is altogether in spite of, not in consequence of, their ill-advised, unhappy early training. "Acclimatisation to vice does not render any one impervious to its attacks, any more than does acclimatisation in the natural order preserve from disease." *

"Education, according to Plato," and is there any one who will be disposed to quarrel with his explanation of the term? "is to place youth in happy circumstances,

* "It has been statistically proved that the European in, say, India is less liable to suffer from climate (imprudences apart) the first day he lands than on any subsequent day, and that each succeeding year finds him less able to resist its influences."—"Schools," by Lieut.-Col. Chichester.

in which no sights or sounds of evil, or allurements of passions, can hurt the character or vitiate the taste. They are to live in an atmosphere of health; the breeze is always to be wafting to them the impressions of truth and goodness." *

To keep the school over which he presides as far as possible free from vice, raising its tone, on all possible occasions, by every legitimate means, should be the grand object with every schoolmaster. How does the acclimatising of his pupils to vice during their boyhood's days tally with this principle?

Is the difficulty of resisting temptation any less now than it was eighteen and a half centuries ago, when our Lord Himself instructed us in our daily prayer to pray, "Lead us not into temptation"? If not, is it right, is it wise, in the face of such a warning, deliberately to place our young sons in the midst of foreseen difficulties, temptations, and troubles of all kinds, on the ground, forsooth, that it is well to acclimatise them to vice? Are parents and guardians, how wise soever they may be, advisedly to run counter to the unmistakable suggestions and directions of the all-wise God?

If, however, on the other hand, the defender of the prefectorial system should admit that he is quite prepared to drop the knowledge-of-the-world argument, and to concede that to keep boys as far as possible removed, when in their most plastic state, from the paths of sin, is a matter of the utmost importance to them, then he must assuredly at the same time concede that, having this great object in view, it must be best to supervise them during play-hours, preparation time, meal hours, &c., by means of efficient masters rather than of

* "The Republic," *Introd.*, by B. Jowett, M.A., Master of Balliol.

Prefects, seeing that the latter, no matter how willing, how anxious, must be, generally speaking, less able than the former to attain the wished for end.*

I have systematically conducted my school on the plenty-of-supervision principle since I first became a schoolmaster—twenty long years ago; and, excepting the expense of it, I have never perceived any objection of any kind to the method which I adopted so long ago, and have rigidly pursued ever since.

“But do not the boys dislike it?” No; the boys, *i.e.*, 95 per cent. of them, do not dislike it. They either like the presence of a master, or they are indifferent to it, not caring one way or another. If the supervision master is all that he ought to be, the boys are invariably pleased to have him as their companion alike in school and out of school. If he is not what he ought

* The following excerpts, from De Candolle's *Histoire des Sciences et des Savants depuis deux Siècles* (pp. 150, 295, 333), on the importance of religious training may be here appropriately quoted:—

“In clerical families, their manner of life, their quiet regularity, their residence, largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences.” The learned author gives lists of distinguished and eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhaave, Encke, Euler, Linnæus, Olbers, and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. A glance through any biographical dictionary reveals scores, if not hundreds, of children and grandchildren of clerics in every range of literature, science, and philosophy. The disposition of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world-wide known theological luminaries and pulpiteers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers and Spurgeons—a list that might be multiplied indefinitely, to which every reader will add from

to be—if, for example, he is not sensible, amiable, discreet, able to maintain discipline, worthy of respect, interested in boys' amusements, then the more the pity: a new master ought to be appointed in his stead. But there is certainly no reason to find fault with the system because those who are charged with the important duty of carrying it properly out are occasionally either unwilling or unable so to do.

And why should boys object to a master's presence during their play-hours, preparation hours, &c.? They do not want to do wrong, do they? If they do, a master clearly ought to be with them, to prevent the contemplated wrong-doing. If they do not, a master—a big wise brother in their midst—must be always a source of either actual pleasure or a matter of supreme indifference to them. If in all respects a fit and proper person to have the charge of boys, he will be sure to be the former.

personal knowledge. How many poets have been the fruit of clerical matrimony?—Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Holmes, Kingsley, Matthew Arnold, and a hundred others. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Madame Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe. How many sons of ministers have been eminent in civil life?—Henry Clay, Burr, the Everetts, down to our last presidents, Arthur and Cleveland. The sons of clerical families," adds M. De Candolle, "have actually surpassed during two hundred years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons, and chemists."

As to the trifling minority—the black sheep in the flock, to whom the master's presence is an offence—the boys who cannot bully, or break bounds, or smoke, &c., just because the master will not allow them to bully, break bounds, smoke, &c., are we really to study the personal feelings of these boys in this matter? and, in order that they may be able to indulge unchecked, at their pleasure, in these things, remove the obstacle opposed to their doing so? Or ought we not, rather, for the sake of these boys, above all, to have a master always in charge of them, so as to prevent them from growing up undisciplined, tyrannical, self-willed, brutal—a curse to themselves, a curse to others?

I care not from what point of view the question be looked at, it seems to me perfectly clear that the miserably economical plan of leaving boys to themselves—their honour or their dishonour—for hours and hours every day, is, theoretically, an outrage on common sense; while in practice it never has succeeded. And it is my conviction that it never will, never can succeed, so long as boys are boys.

It is, I believe, generally admitted that Dr. Arnold's fourteen years at Rugby constituted the golden age of that celebrated school.

What it was during some portion of this golden age we are informed by one who both ought to know as being an "Old Boy," and who was certainly more prepared to eulogise than to disparage the truly good and able head-master concerning whom he writes. No supervision; bullying of the grossest kind; the boys divided into either "slaves or despots";* a vast deal of

* The quotation is from a letter quoted in the preface to the sixth edition of "Tom Brown's Schooldays." See footnote, p. 327.

idleness; prayerlessness; deceit; drunkenness; and other vices—such faults and defects, we are informed by this panegyrist of Dr. Arnold, prevailed at Rugby during, at least, a considerable period of its golden age.

As “Tom Brown’s Schooldays” has gone through many editions, and as the terrible tale of bullying, prayerlessness, &c., is told in its last edition even as in the first—the Rugby school system having undergone no change in the interval,—we must infer that its author had no reasons for withdrawing any of the painful descriptions with which the first edition of his book abounds.

Rugby in the time of Dr. Arnold was, no doubt, a famous school; yet to the unsophisticated Irish school-master the manner in which Tom was urged to take care of Arthur seems somewhat peculiar. House-keepers in Irish schools are not usually trusted with the same responsibility as “Mary” at Rugby. I say nothing of the danger to Arthur of entrusting him to the tender mercies of such a boy as Tom Brown was at the time when he, Arthur, went first to Rugby. The following passage from Part i., chap. i., of the book will give some insight into the position occupied by the Rugby matron:—

“As the boys turned to leave the room, the matron touched Tom’s arm, and said, ‘Master Brown, please stop a minute, I want to speak to you.’

“‘Very well, Mary. I’ll come in a minute. East, don’t finish the pickles——’

“‘Oh, Master Brown,’ went on the little matron, when the rest had gone, ‘you’re to have Gray’s study, Mrs. Arnold says. And she wants you to take in this young gentleman. He’s a new boy, and thirteen years old, though he don’t look it. He’s very delicate, and has

never been from home before. And I told Mrs. Arnold I thought you'd be kind to him, and see that they don't bully him at first. He's put into your form, and I've given him the bed next to yours in Number 4; so East can't sleep there this half."

This is certainly not the way, as I have suggested, in which beds and bedrooms are arranged in Irish schools, propensities to bullying counteracted, and kindly dispositions inculcated. But then, to be sure, in poor Ireland schoolmasters and their assistants have to attend to these things themselves. They are not yet sufficiently enlightened to be able to perceive that matters of this nature can be safely left to matrons, butlers, and prefects. On yet another occasion the matron "Mary" figures prominently: it was when Tom had fainted after being roasted [see footnote, p. 314].

After all, it must be admitted, the cost of a matron is a mere nothing compared with that of plenty of competent masters. And "why," it may, no doubt, be asked, not without some reason, "should an English schoolmaster go to the expense of engaging and keeping on his staff plenty of good assistant-masters, if the parents and guardians of his boys are not exacting on this point, and are satisfied that what we unenlightened Irish schoolmasters think should be performed by ourselves and our assistants, should in English schools be performed by 'Marys' and by Prefects?"

Perhaps, I should add that I certainly do not see any objection to leaving a boy to his "honour," or rather to his religion and common-sense and his honour all combined, with whose character you are thoroughly acquainted, and in whose breast you know the grand principles of religion, common-sense, and honour, all

together reign. But the habit of trusting boys *en masse* to their honour is wholly and absolutely unjustifiable.

To trust to the honour of this or that boy, or this or that set of boys, now on this occasion, now on that, is right and wise—to do so is, indeed, almost necessary ; but this is a very different thing from leaving boys, as a body, for certain regular hours every day, always to their honour. To ask boys to study by themselves this evening, and leave them to their honour to do so, because the master who presides over their study is unwell ; to leave them to their honour to play to-day, without infringing any of the usual out-of-door rules—their regular supervision master having asked leave to see a friend off in the steamer ; to lend boys your horses to go to a hunt, trusting to their honour that they will return by a certain hour, and bring the horses in cool ; to leave your garden gate open, while the boys are playing this game of racquets, and let them go in to look for lost balls, trusting to their honour that they will not pull flowers or eat fruit ; these things, and hundreds of things of like nature, boys can be now and again safely trusted to do—only not as a matter of course and of routine. To let a boy do something special by special license is one thing ; to let him do it as a matter of course and of right, quite another. I have given examples of certain things which boys occasionally can be asked, or trusted to their honour, to do, without probably any evil consequences attending the trust reposed in them. But were all the boys to be left to their honour always to do these things, as a matter of course and routine, then sooner or later evil would be sure to result. The bad boys would grow tired of being good, weary of exercising so much self-

restraint; they would win over to their side the weak-minded and weak-kneed; they would become an influence—an immense influence, for evil in the school; the bullies would bully; the fruit would be eaten; your horses would be ill-used, and so forth. As long as the world, the flesh, and the devil exercise among men a potent influence, so long will schoolboys, if left together to themselves and their own devices for hours at a time, and as a matter of course and routine, be led away by temptations and do much that is wrong.

Try and make boys worthy of trust; try and show them that the honour of the Christian gentleman and that of the ordinary schoolboy are frequently totally different things; and that, whenever there is a difference between these two “honours,” the schoolboy’s honour will be assuredly dishonour—sheer, downright dishonour. Try and make all this perfectly clear to them; and when you have succeeded in doing so, then you can safely, no doubt, trust them to their honour—then, but not till then.

It is difficult to make any proposal to which an ugly name may not be given; on which ugly name—though this is notably to beg the question—an argument is always sure to be founded. I may be, for instance, asked at present, whether I should recommend a system of espionage. Certainly not. Above-board supervision is not espionage. And such supervision is absolutely necessary if boys are to be kept from sin, and mischief, and misery, and punishment. How monstrous that boys should be left unguarded at an age when they so much need care and watchfulness! A baby is watched—and the watching is never called “espionage”—for

fear of its sucking the tube of its bottle, falling out of its cradle, or doing some other disastrous thing. A little child of three or four or five years of age is watched—and who calls the watching “espionage”?—for fear of his turning the spout of the kettle on himself, falling into the fire, or out of the window, and so forth. The stirring boy of six or seven or eight is watched—and who objects to the watching as “espionage”?—for fear of his falling down a precipice, or into a deep pool, &c. But a schoolboy of nine or ten, or eleven or twelve, or in his ’teens, is to be allowed to run wild without any supervision for two or three hours every day, or even longer, though at the most venturesome and troublesome of ages; though surrounded by venturesome and tempting companions; when feeling strange and powerful promptings from within to evil; when daringness is frequently one of his chief characteristics—and this, forsooth, for fear he should be subjected to “espionage”! This is, of course, not really the reason (though it is too often alleged to be) why the no-supervision system is advocated by so many English schoolmasters. It can never be for the good of boys that they should be left to themselves for hours together day after day without a friend to look after them, and keep them from mischief and sin, and the punishment that follows sin. The true reason why boys are left thus so much to themselves in so many English schools is, beyond a doubt, economy. No assistant-master will take outdoor duty with boys without an extra salary. Some masters will not undertake it on any condition. But the difficulty may be avoided; yes, the difficulty may be avoided—but how? By leaving the boys to “their honour.” This leaving of the boys to “their honour” during their after-school hours is an essential

part of the English public-school system. To apologise for this part of the system on the ground of economy I can understand; but how any one can speak of it with positive admiration is past my comprehension. [See second excerpt from Mr. Pycroft's book, footnote, p. 311].*

There are two schools, with the management of which I happen to be acquainted—conducted, each of them, reputedly on the "English Public-School" principle: one of them, indeed, is called by some an "English Public School," though not one of the old foundations. In this school there are on the staff two "spies," men of inferior rank, whose regular duty it is to report to the head-master the boys whom they detect going into forbidden places—certain shops, for example, certain streets, the theatres. In the other school the head-master does not consider it to be inconsistent with his honour, or his dignity, or his self-respect, to have false keys for his pupils' school desks or "lockers," with the

* "There are very strong reasons for believing," writes Colonel Chichester in his little book, "Schools," p. 17, "that both these peculiar features of Protestant English public schools, namely, absence of supervision and fagging, result from past private greed, which, subsequent to the Reformation, diminished the supply of masters and servants alike, so as to divide a larger income amongst those who had the handling of the purse. It is an instance of the curious perversity of which the human mind is capable that these outcomes of a past sordid abuse are now defended as wise and beneficent institutions."

In the "Commissioners' Report on Endowed Schools (Ireland), 1881," p. 261, Mr. Mahaffy directs attention to what might be thought somewhat undue economy in the Winchester School arrangements:—"The appointments of the dormitories," he tells us, "seemed not to have been changed for centuries, and were of the coarsest description. As housemaids are not permitted within the college, their duties are performed by men, indeed often by the younger boys as fags for the elder. It can easily be imagined what kind of order and neatness is produced by this class of attendance" (*sic*). "At their meals the scholars are attended by the choristers, dressed in gray liveries."

object of searching these receptacles at nights or on holidays, should he have any reason at any time to suspect that there may be in them whisky, tobacco, &c., This gentleman boasts that he leaves his pupils, for several hours every day, to their "honour"—so he calls it; to their dishonour, others might be inclined to say. And, though himself employing false keys to assist him in maintaining discipline, he affects to look down on the Irish system of supervising boys during their recreation hours by good masters—well-educated young men who act as mentors to their pupils, keeping them from mischief and sin, and from the pain and trouble and harm to others consequent thereon—as espionage. The Irish system is no doubt an expensive one: but then in Ireland, let us thankfully remember, schoolmasters do not meanly employ, or act themselves as, "spies." The head-masters of both the schools referred to were educated at English schools, and subsequently at one of the great English universities.

Were these head-masters to keep upon their staff plenty of good masters—and they have incomes sufficiently large to enable them so to do—then they would not feel themselves obliged to demean themselves by hiring spies, and using false keys, to assist them in the management of their boys. To leave boys to their dishonour for so many hours every day, and then to employ spies and false keys to detect them in wrong-doing, is, in the first place, to subject them wrongfully to many temptations, and, in the next, to try and keep them from yielding to these by the most ignoble and least efficacious of motives—fear of detection.

Malo coactus qui suum officium facit

Dum id rescitum iri credit tantisper cavet :

Si sperat fore clam rursum ad ingenium redit.

*Ille quem beneficio adjungas ex animo facit ;
 Studet par referre : præsens absensque idem erit.
 Hoc patrium est, potius consuefacere filium
 Sua sponte recte facere quam alieno metu.
 Hoc pater ac dominus interest : hoc qui nequit
 Fateatur nescire imperare liberis.**

It is not by fear—certainly not by fear alone—that boys over whom there are worthy masters in charge, are kept from wrong-doing. They are specially urged to eschew evil and do good from the highest motives that there are—love of God, one’s neighbour, and one’s self.

The following passage is from Colonel Chichester’s “Schools :”—

“How,” he asks, “do we act in other matters which ought to weigh less with us than our care of our young? In matters of business, in our social relations, in our care of the animals that we train for our use and pleasure, in the army, nearly everything that is or is not done is made matter for written reports ; in the navy, in every phase of life, we leave nothing to chance that we can help, except where we sacrifice knowingly to sloth. We trust nothing to honour, absolutely *nothing*, as a general rule, except where we cannot help ourselves, or we do so as a matter of convenience. Why is this, unless because our experience of the world tells us that the honour of man is not a staff on which we can securely rest our weight ?

“If this be so, is not the casting of a boy loose upon his honour, when the strength of his character and the goodness of his principles are as yet unknown either to himself or to those set over him, the mere casting him recklessly into a sea of temptation, to sink or swim as may hap? Is it not the very worst conceivable way of producing that

* Ter. Adel. i. i.

spirit of honour and truth which it is desired should be developed? Is it not, *at its very best*, a physiological experiment of a remarkably cruel and reckless character?

"Let us distinctly understand what it is we are asked to do. We are asked to lay down, as a principle, that during playtime, when boys have no obligatory task imposed upon them, and temptations to evil are, in consequence, most rife and dangerous, *it is absolutely better* to leave boys of all ages and characters entirely to themselves; that it is a mistake to try and separate the weak and yielding from the strong and overbearing; that the boy of good principles should not be protected from the one of indifferent principles; that the delicate-minded should be left to the torture of the foul-mouthed!

"When a young lad is exposed to the contagion of vice, what immediately happens is the breaking down of the first outwork of virtue, which consists in unconsciousness of evil. . . . Can we honestly say that a young lad so exposed is getting a fair chance? Putting the question of schools aside, is there a single English father, of ordinary prudence and love for his child, to say nothing of his feelings of responsibility, who would deliberately thrust his boys out, to play and consort with boys of whose reputation he knew nothing, *and without looking after them in any shape or form*, under the idea that that was the way to strengthen them against vice, and to nourish a nice sense of honour? But if the system of leaving boys entirely to themselves is good in itself, this is precisely the course which all loving parents ought to follow. Yet who would not recoil at the very thought?

"We are dazzled by the glamour of the large English public schools, so that we, many of us, cannot see the truth till we spell and reason it out, word by word and thought by thought."

And what of the results of the two systems—for the

question is manifestly an eminently practical one? Has the Irish supervision system or the no-supervision system prevalent in England the better results to point to in evidence of its success? For their number, the Irish schools have, beyond a doubt, far better results to point to in evidence, as any unbiassed reader of these pages will perceive for himself. Do not most boys leave our schools fairly well-educated, industrious, good, and manly? A vast amount of evil we have all heard of, resulting from the absence of supervision. But who ever heard of any evil resulting from the shielding of one's sons from evil influences, as far as possible, during the tender, impressionable years of their boyhood? The following excerpt is from Colonel Chichester's "Schools." I quote it in order to strengthen my views as to the permanent harm that may result from the English no-supervision system:—

“In an article which appeared in the *Dublin Review* for April 1878, the late lamented Dr. Ward thus wrote: ‘The present Dublin Reviewer does not shrink from saying that his whole existence has been blighted by the recklessness in this matter’ (he was writing of the absence of supervision) ‘of his former Protestant masters. Some fifty years ago he was educated, to his irreparable misfortune, at one of the most distinguished among Protestant public schools’ [the name of the school, which I suppress, can be ascertained by the curious reader on reference to the article from which this is an extract]; ‘and to this day he cannot remember without a shudder—nay, without being tempted to a transport of indignation—the experiences which befell him.’”

The following story will show to what an extent the Prefect system is carried on in England. An Irish

schoolmaster of my acquaintance was dining a short time ago with a head-master of an English preparatory school. There were several other guests present, among them an assistant-master from a large proprietary school about three miles distant. This assistant-master had a separate boarding-house of his own, the property of the school. In this house he had thirty-two boarders, from thirteen to sixteen years of age. This master, an excellent classical scholar, was one of the principal teachers in the proprietary school to which I refer. He was purposely invited to dinner on this occasion to meet my Irish friend. As they sat next each other at dinner they discussed with each other many interesting features of school life. They asked each other many questions, and answered them. One question which was put by the Irish schoolmaster received a reply that struck him as being a most remarkable one. He asked his fellow-guest, Who looked after his thirty-two boys when he was dining away from home, as on the present occasion—and was calmly answered, "They take care of themselves. And then, of course," the Englishman went on to explain, "there is the Prefect in charge over all, and responsible to me for the conduct of the rest." This gentleman's wife, who acted as his housekeeper, was also one of the guests. A boy of sixteen was, therefore, literally master of the house if the servant element—one not always suggestive of good where boys are concerned—be not taken into account, from about half-past five to eleven o'clock on the evening in question.* Some of the thirty-two boys were Irish boys. Happy state of things, thought the Irish schoolmaster to himself, for

* The St. Winifred boys "bribed the servants to secrecy."—*St. Winifred's*, p. 400.

the English schoolmaster. In Ireland, he wonderingly asked himself, what would be thought of the schoolmaster who would coolly go out at half-past five in the evening, and leave his boys without any supervision save that of one of themselves—a youth of sixteen—for five or six hours at a stretch? And yet the very same parents who would not tolerate such gross neglect—for so they would justly term it—in an Irish school, are smilingly satisfied with it in an English one; in fact, speak loudly in praise of it. Truly, indeed,

"'Tis distance lends enchantment to the view." *

The Englishman did not think it necessary in the least to defend his position. He considered, my informant told me, that an assistant-master's life would be quite intolerable if he could never go out to dine during term with his friends; and that he could not possibly, being only an assistant-master himself, be expected to keep an assistant-master under him; that the state of things, therefore, which the Irish schoolmaster appeared to regard as indefensible, was simply necessary.

Is it any wonder that, under the circumstances, the boys in Irish schools should be better in regard to their moral characters than those in English schools, and should grow up into more virtuous men? "Not in the least," can be the only answer to the question.

"But surely," some one may say, "such a state of things as that here described is abnormal and extraordinary; there cannot be many schools in England managed so negligently." Let him who is inclined to say so investigate the matter for himself, and he will

* Campbell's "Pleasures of Hope."

find that there is nothing whatever unusual in the occurrence I have related.

A young friend of mine is at present at an English school—one of the great public schools of that country. In his “House” there are forty boys, ranging in respect of age from thirteen to eighteen. The House-master (he has no assistant) and his wife frequently spend their evenings out. The boys on these occasions take their tea, as they also do oftentimes their dinner, alone; study alone; go to their beds alone; and so forth. When I say “alone,” I mean without the superintendence of any master. Five of the forty boys are Prefects: these officiate at dinner, preside at tea, supervise the preparation-hours, &c., during the master’s absence. The master’s wife is his house-keeper—when at home.

What would Irish parents think of the Irish schoolmaster who would leave his boarders, whether forty in number or only five, to their own devices and Prefects—these being boys of from thirteen to eighteen years of age—from six o’clock in the evening till midnight, again and again, during term-time? With such a schoolmaster, if an Irishman, his boys’ parents and guardians could find no words too severe to express their indignation. Their sons and wards they would one by one remove from him; and his carelessness and neglect they would mercilessly decry and publish abroad in all directions. Yes, this is the way Irish parents and guardians would treat an Irish schoolmaster who would act so; while they, these very same persons, will tolerate—nay, even admire and belaud—the very same method of carrying on a school in England, which they denounce so angrily, so indignantly in Ireland.

Irish schoolmasters have, however, nothing to com-

plain of. It is far better for the morals of boys at Irish schools that neglect on the part of their schoolmasters will not be tolerated. Why should any parents be satisfied that their sons should be left to themselves in their school without any master to look after them, again and again, for hours and hours together, while their schoolmasters are out at dinners and dances amusing themselves?

When using the word Prefects in this chapter, I do not, I should explain, mean by Prefects pupil-teachers or monitors — boys who take, for example, junior classes for masters, turn off the gas in the dormitories at night, perform outdoor supervision duty for them, and so forth. The boys who perform such duties as these are really junior masters rather than Prefects, and they ought to be paid openly for the duties they perform. Then they will feel a sense of responsibility that they cannot feel otherwise. Boys should be, above all things, taught the right use of language, and to look at things from their true point of view. If a boy has to perform such duties as those referred to, he should be taught to regard himself as, what in truth he is, a deputy assistant-master. As such his fellow-pupils would soon come to regard him, and to respect him accordingly.

Wages and rewards are by no means the same thing. Wages are the payment for which any one formally engages or *gages* in advance to perform certain work — work which he only undertakes to do because he is paid for it. From this undertaking neither party to the engagement can legally or equitably withdraw at will without expressed or implied mutual consent. This, I think, at least may be fairly regarded as a generally true

explanation of the word. From the working for a reward one may, without the infringement of any obligation of any kind, withdraw at any moment; for to work for a reward one is not bound, nor does he bind himself, by any engagement. Whether he does work for a reward or not, is entirely his own affair. Generally speaking, before one discontinues to work for another person for wages—it is always for one's self that one works for a reward—notice, more or less formally, must be given by him to this other person, the precise formality of the notice depending on the nature of the engagement. The Victoria Cross is a reward for personal valour displayed by a British subject on behalf of his Queen and country. If earned it must be given; but no one ever engages, or enters into any formal contract, to earn it. The soldier's daily pay is wages—a very different thing. For his wages he is obliged to work so long as he continues a member of the service. From the working for his wages the soldier cannot withdraw for so many years of his life without an understanding with the military authorities; nor can these withhold from him his wages, so long as he performs for them his undertaken services, without his consent. Were his wages a reward it would be different: either party, before the reward has been earned, is free, the one to withdraw the offer of the reward, the other to give up the working for it—there being no engagement of any kind to bind the one party to the other in the matter.

If a senior boy undertakes to act the part of a deputy-master (*e.g.*, teaching a class, performing dormitory duties, &c.), then let him be properly paid for his services, and he will properly perform what he undertakes to do, if he can. If he cannot, then let him be released from

his undertaking. No boy should be asked to act the part of a deputy-master without being properly requited for his assistance ; and the requital should be plainly regarded as wages, not as a reward—first, for the sake of truth ; and, secondly, because the boy or man who regularly engages to perform any services for fair wages, will be far more likely to perform them effectually than he who has entered into no such formal contract.

But then there are services which should be required of all senior boys, whether Prefects or not, and which should be even insisted on by the schoolmaster. For the performance of these services senior boys should be neither rewarded nor paid. And why ? Simply because they are manifest duties, which the senior boys, as being senior boys, should be obliged to perform without fee, favour, or reward. Senior boys must be taught to know that there are certain services which they must render gratuitously, because it is their duty so to render them. A boy must be taught that he must not pass through school-life a useless log, a mere *ἄχθος ἀπούρης*, simply because his schoolmaster refuses to reward him or pay him for the performance of duties which he has a perfect right to require of him, being as he is an important member of a Christian community.

There are numberless things a senior boy can do that an assistant-master cannot do, in the cause of right—and for this reason. An assistant-master cannot be present everywhere and at all times. Villanies of all sorts can be going on in a school even where the supervision is of the most careful kind—villanies of which the masters in charge, how vigilant soever, may be, one and all of them, in total ignorance.

There are things which boys will not do openly, for

they know how abominable and wrong they are. To do these they will, with wondrous cunning, watch their time and opportunities; and during the twenty-four hours it is absolutely impossible to debar 'cute boys, who are bent upon sin, from having some time, some opportunity, for some iniquity or another. Herein lies the opportunity for the senior boys.

Very few things of a forbidden and unlawful nature can go on in a school for any considerable length of time without the knowledge of the senior boys, if they only choose to keep their ears and their eyes moderately open; and this they should certainly be expected to do. Masters or no masters, supervision or no supervision, the senior boys should be required to exert themselves to keep, so far as in them lies, the boys among whom they live and have influence from wrong-doing and evil-speaking of every kind. They should be taught that it is simply their duty so to do; that God gave them talents of a certain kind, ten or five or two, as the case may be; and that of these talents they are expected by Him who gave them to make ample and proper use; and that if this proper and ample use of them they do not make, they will (for so God Himself has plainly warned us) be punished hereafter. They should be taught, too, that for any good of this nature which they may do they have no right whatever to claim any fee or favour as a debt; for that, fee or no fee, favour or no favour, their duty as Christians they are bound to do. They should have it impressed upon them, that Virtue will in due course bring its own rewards—a rich supply of them; it being at the same time fully explained to them what these “own rewards” of Virtue are. This surely is a theme on which every school-

master who has his heart in his work, and is otherwise fitted for his profession, ought to be able to enlarge, and should delight to enlarge, to an almost illimitable extent.

There is no end to the number of little ways in which senior boys can be of help in their school. I am waiving now great occasions which it requires a certain amount of possibly even heroic virtue to meet.

Vile expressions can be discountenanced by them; filthy conversation in the dormitory at night can be objected to; ungodly exclamations can be protested against; inveterate idleness can be held in contempt—held at least as nothing whatever to boast of; bullying can be stopped; the constant infringement of rules can be declaimed against—all, all this, and far more of the same kind, can be done by a senior boy. And in doing all this he should be taught that he is doing only his duty, that he is doing nothing whatever to be rewarded for; that in doing all this he is sacrificing nothing; while he is gaining much, for he is building up and strengthening his own character, improving the *morale* of his school-fellows, and earning universal gratitude and respect.

To reward a boy for assisting in the cause of virtue in all these little ways, is bad in principle—is, as experience proves, bad in its results. To reward a boy for doing his plain, manifest duty is to demoralise him, and to demoralise, of course, as well all who look on and see, and are likely to be affected by, the prevalence of such a corrupting practice.

It is satisfactory to think that the custom of rewarding boys for doing what it is simply their duty to do, by means of extra school privileges and sundry

immunities, obtains in hardly any Irish schools. Would that I could say in none! In Ireland, however, as in all other countries, there are persons weak and vulgar enough to "go in" for what is at once cheap and fashionable, how nasty and foolish soever.

All boys should have these principles of duty that I have laid down instilled into them, of course, from their earliest days at school. The little boy must be trained in the way that he should go; and then when he is a senior boy he will find the difficulty of not departing from it comparatively slight.

"But what if a boy should refuse to assist the cause of right gratuitously?" What, I ask in return, if a boy should refuse to do any other duties—to learn his lessons, or keep within the bounds of the school, we shall say—gratuitously? Why, he must then be dealt with according to his deserts. A boy, however, who would in cold blood tell his schoolmaster, who had been impressing upon him the importance of using his talents and opportunities aright, that these talents and opportunities he would not use without some tangible recompense, is not one to be met with, I should think, in a lifetime. With a boy who would suggest such a thing, much less say it, I have certainly never yet, myself, personally, either as boy or man, come into contact.

"But is it not expecting too much from boys to expect them to help in this way?" Too much in the way of honour and goodness cannot be expected from boys such as those with whom the head-master of an ordinary grammar-school comes daily into contact. The more one expects from them, the more he will get. Require but little of them, and you will get but little. Let your

standard of boy morality be low, but two feet high say, and their morality will certainly reach no higher. Make your standard six feet high, and there is a possibility that your boys' standard may reach to five feet high at all events, if not to the entire six. To expect less goodness and honour from boys than they are able to give, is to keep them in a far lower moral condition than they ought to be in. To raise their tone of morality to the highest possible pitch, and to expect them then to act up to their lights, and to keep constantly urging them thereto, can do nought but good: good it must do. To do less than this for boys is to do them positive harm—it is simply to demoralise them. To do less than this is unworthy of one who professes to be an educator. All schoolmasters, however, do less than this who, as so many schoolmasters do in England, appoint such and such boys Prefects, Præpostors, or Monitors; reward them for performing duties that they should perform without any reward; and leave all the other boys, those not thus singled out and honoured, under the impression that they are a mere *vulgus profanum* from whom nothing particularly good can be reasonably expected.

If a boy only use his talents and opportunities aright because he is rewarded for so doing, he must be but a poor creature as a mere ordinary companion for his school-fellows, not to say as a Prefect over them.

“But,” I can imagine some one exclaiming, “surely you would not do away with the whole system of rewards?” No; not the whole system of rewards. And yet I think the system of rewards and prizes, at athletic, intellectual, and all other contests, is in these countries carried much too far. We certainly ought

not to abuse the system of rewards, as I believe is too often done by English schoolmasters. I would not, for instance, give a reward where a reward has not been fairly earned, and is not fairly due; and I do not think that any reward in the shape of extra school privileges has been fairly earned by, or is fairly due to the school-boy who simply acts in accordance with the dictates of an enlightened conscience—a conscience that ought to be enlightened at all events.*

The boy who performs the duties of a Prefect, though without the name or privileges of one, cannot, however, be truthfully said to be without rewards. The rewards that such a boy obtains—and these rewards a school-master should educate him more and more to long for and appreciate—are the consciousness that he is trying to do his heavenly Father's will, with the consequent delightful feeling of self-approbation; the conviction that he is piously acting as his earthly parents would above all things like him to act—and this, no matter whether these be alive or not: if “gone before,” he will be, he certainly should be, gratified by thinking that he is acting loyally towards them, and as a true and affectionate son ought to act; the knowledge of the fact that he is doing what is most calculated to promote his own interests; the approbation of his masters; the esteem of his school-fellows; the sense of success—for

* The German educationists object *in toto* to the system of rewarding in our schools and Universities. They consider that it is demoralising to a student to give him a prize for doing that which it is his plain and manifest duty to do; and, therefore, in German schools and Universities there are scarcely any prizes given. Those that are given are chiefly reserved for poorer students, to enable them to pay the cost of their school and college education; and they usually take the form of exhibitions and scholarships, without which it would be impossible for many a poor German student to meet the expenses of his education.

to a boy of this kind success is sure to come. Are not these things, each of them, even alone by itself, a bright reward? Are not all of them together the best, the brightest reward that any one on this earth can possibly obtain? Do not all of them together, indeed, constitute what we call happiness? These are the rewards that Irish schoolmasters who do not approve of the Prefectorial system, are—such is their method—always keeping before the minds of their pupils. From their pupils they expect a good deal, and they usually get it. If less they were to expect, less they would get.

The injury to a school—and it is endless—which is inseparable from the misplacing of confidence in unworthy Prefects, the Irish schoolmaster, who objects *in toto* to the Prefectorial system, naturally escapes.*

There is one objection to the Prefect system on which I have not yet touched—namely, the injury possibly done to the gentleness of the nature of the Prefect himself. A Prefect may err from undue severity

* Archdeacon Farrar thus writes of a Prefect at "St. Winifred's":—"Kenrick's example told with extraordinary power through the whole house, and especially upon the highest boys, who naturally imitated him" (p. 371). "He never interfered, although things were going to rack and ruin" (394); and "ended by joining in it all" (372)—*i.e.* (273), "bad language, dodges for breaking rules and escaping punishments, agreed-on lies to avoid detection, suppers, brandy, smoking-parties, false keys," &c.

"O Kenrick, when human beings meet face to face before a certain judgment-seat, there are some young souls who will have a bill of indictment against you" (374). Another monitor "rather followed Kenrick's lead," and another, "though well-intentioned, was a boy of no authority" (394)—and all this for several Terms together without a pause. The moral is obvious.—These things must, of necessity, be continually happening in Prefect-governed schools. Archdeacon Farrar appears to regard "St. Winifred's" as an excellent school of its kind.

as well as from over-laxity. "I have no doubt," declares a witness whose evidence before the Endowed Schools Commissioners (1864) is quoted by Colonel Chichester, "that . . . even a high-minded boy is tempted to be a tyrant. . . . He is made harsh by 'freshness of dominion,' and leaves the school before he has acquired enough experience. . . . A man of twenty-four, being invested with the powers of a master, has less power of doing mischief than a Prefect of seventeen, because he is much more directly subordinate to superior authority . . . and experience. . . . I have often heard of vexatious abuses of the kind committed by persons who have left the school." [Evid. of W. Johnson, Esq., vol. ii. p. 128.]

"But would not a schoolboy," it may be asked, "feel more inclined to do his numerous social duties energetically and heartily, if for doing them some substantial, tangible rewards were offered to him?"

No; I do not think so. The boy who would coolly tell you, or deliberately determine, that he would do his duties heartily and energetically only on condition that he would receive a tangible reward for so doing, is not one that could be depended upon for doing them properly under any circumstances. How could you trust a boy who would make barter and sale of his duties in this manner? Some boys will by their very natures cordially accord with their masters in their views upon a schoolboy's duties. Boys of this kind will not stop to ask, every time an opportunity for doing some good in the school presents itself to them, "What will be my tangible reward if I now do the right thing?" Rewarded or unrewarded, Prefects or not, boys of this stamp will always try to do what is right, so long as

they remain at school. No offer of rewards could make them do more than their best; and their best they are already doing. The promise of a reward on condition that they should do so could not but have an injurious effect on their sense of duty and proper appreciation of right and wrong. The offer of a reward would, in short, tend to demoralise such boys. The lazy, careless boys, on the other hand, could not be bribed, so far as my experience enables me to form an opinion, into being anything but lazy and careless. Who is not acquainted with many men who could soon raise themselves into far better social positions, and whose incomes would be much increased, if only they could or would exert themselves a little more than they have been doing, and could only be induced to make a better use of their talents and opportunities? But they do not seem capable of more exertion, of a truer sense of duty, or more wisdom in the using of their opportunities and talents. Their laziness seems ineradicable, their carelessness an essential part of their natures; they are wholly unambitious. What good could the offer of rewards do these? They would undertake, no doubt, readily enough to do ever so much if only properly compensated for the doing of it. But they would not do anything the more for all their promises. They know already of themselves that if they will only work harder, and give their minds more to their work, it will serve their interests effectually. But yet this they cannot—or will not—do. The offer of rewards for harder work to such as these must be ever in vain.

“Rewards,” I may be told, “sweeten labour.” No doubt they do; but, as has been pointed out, rewards should not be confused with wages. Neither should

they be offered to boys for the performance of duties which they should not be allowed with impunity to neglect.

Besides, as we have seen, the exemplary schoolboy is never unrewarded :

“What nothing earthly gives, or can destroy,
The soul’s calm sunshine and the heart-felt joy,
Is Virtue’s prize : a better would you fix ?” *

Furthermore, masters have it in their power to show kindnesses of many kinds to well-deserving boys, and their opportunities in this respect they will not, it may be believed, be so foolish, so ungrateful, as to overlook.

Ἀνδρί τοι χρεῶν
μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθῃ.
χάρις χάριν γάρ ἐστιν ἡ τίκτους' ἀέλ'
δοῦ δ' ἀποβῆε μνήστis εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.†

But gratitude, and the kindness which a grateful heart is sure to show, is one thing : wages, or rewards offered in advance, and claimed as a right, quite another. I should be the last to object to gratitude in any shape.‡

In conclusion : have I, I ask the candid reader, made out my case against the managing of boys by means of prefects—this grand essential of the “Public School System” ? If it be granted me that I have, how important, from my point of view, the admission !

* Pope, “Essay on Man,” iv.

† Soph. Aj., 520, &c.

‡ I would not like it to be inferred from anything I have said in this chapter that I object to good-conduct prizes. Of *bonâ fide* good-conduct prizes, given generously but discreetly, I thoroughly approve. Daily permission to go “down town,” authority to “tund” a companion, and such-like privileges, granted to a boy because he is a prefect, are not, however, good-conduct prizes. It is to the abuse, not to the use, of the prize-giving system that I object.

CHAPTER XIX.

“THE FRIENDSHIPS FORMED BY AN IRISH BOY AT AN ENGLISH SCHOOL SURE TO BE USEFUL TO HIM AFTERWARDS.”

“BUT is not one’s son likely to form many friendships in an English school that will be sure to be beneficial to him in after life?”

One’s son will be sure to form many friendships in any school in any country that will probably be, if not actually useful to him afterwards, the source, at least, of a great deal of pure pleasure to him.

There are few friends like the friends of one’s boyhood. How at one of our “Old Boys’” dinners the heart of the old man of seventy overflows with happiness as he shakes, and shakes, and shakes again the hand of another “Old Boy” whom he may not have seen—and whose appearance he can scarcely now recognise—since they parted company at the school-gate, after years of tried friendship, over fifty years ago!

The home-educated Irishman who resides in Ireland, has generally, however, so far as the happinesses of friendship are concerned, a great advantage over him who was educated in England, for he is constantly meeting with old school-fellows, especially if he graduated, and resided while an undergraduate, in T.C.D.

There being but the one college connected with the

Dublin University, there are constant reunions always going on there of old school-fellows, who have thus an opportunity given them of renewing and strengthening their early friendships year after year. It is very different in England, where the two great Universities are divided each into many colleges.

There is not the same opportunity, therefore, of continuing the friendship of one's schooldays in England as there is in Ireland, even in the case of students at the same University—unless these belong also at the same time to the same college. Seeing, then, that "friendship is," as Cicero tells us, "the only thing in the world concerning the usefulness of which all mankind are agreed" *—and who can doubt the truthfulness of the observation?—the schools of that country, in which Irishmen have most opportunities of perfecting their friendships—and, that, without effort or design—have evidently an advantage for them in this respect over those in the country wherein the opportunities for so doing are comparatively few and far between.

In regard to the students of the Dublin University, considerably over 95 per cent. of them were, I have no doubt, educated in Ireland. The Trinity College student, therefore, who was educated at an English school has seldom or never an old school-fellow of his own to whom to unburden his mind as to a friend. His friends must all be made, if he is to have any friends: he has no old friendships to keep up; and the making of friends in a University in which you probably will find yourself a blank stranger is by no means the easy and simple thing that an inexperienced person might, without reflection, suppose it to be.

* *De Am.* xxiii.

“Friendship is no plant of hasty growth.
Though planted in Esteem’s deep fixed soil,
The gradual culture of kind Intercourse
Must bring it to perfection.” *

In regard to the English friendships which the Irish University student may have formed during his school-days in England, how is it possible for him to “bring” these “to perfection” by “the gradual culture of kind intercourse”? How is it possible for him even “to keep” them “up,” as the expression is—to waive the bringing of them “to perfection”? The Irish lad of seventeen or eighteen years of age, who enters, direct from an English school, an Irish University, and afterwards goes to a profession in Ireland, has, indeed, little opportunity of so doing. And then, what becomes of his intimacies with his young English friends? “A man,” wisely said Dr. Johnson, “should keep his friendship in constant repair.” But without plenty of fitting opportunities this he cannot do.

“But surely, as friendship is admittedly a useful thing, the friendships formed by the young Irish boy in an English school must prove useful to him, should he happen to live in England after leaving school?”

In the first place, there is no certainty that they will. A great deal will depend upon circumstances—the occupation of the young Irishman, the part of England he lives in, his private means, and so forth. And, secondly, the very suggestion of such a thing to a boy is to my mind hateful in the extreme. The bare idea of sending a boy to school with the deliberate design that he is there and then deliberately to make friends

* Joanna Baillie.

who may serve him afterwards, is such a perversion of the term friendship that one can hardly consider it with patience. The idea is, however, an old one, and one which is, alas ! only too frequently acted upon. Cowper satirised, a hundred years ago, the then prevailing custom of sending boys to school in order that they might therein form acquaintance with boys who, on growing up to man's estate, would have rich Livings in their gift to dispose of among their acquaintances, in his "Tirocinium," in these scathing words :—

“ Ah, blind to bright futurity, untaught
 The knowledge of the world, and dull of thought !
 Church-ladders are not always mounted best
 By learned clerks and Latinists profess'd.
 Th' exalted prize demands an upward look,
 Not to be found by poring o'er a book.
 Small skill in Latin, and still less in Greek,
 Is more than adequate to all I seek.
 Let erudition grace him, or not grace,
 I give the bauble but the second place ;
 His wealth, fame, honours, all that I intend,
 Subsist and centre in one point—a friend.
 A friend, whate'er he studies or neglects,
 Shall give him consequence, heal all defects.
 His intercourse with peers, and sons of peers—
 There dawns the splendour of his future years ;
 In that bright quarter his propitious skies
 Shall blush betimes, and there his glory rise.
 Your Lordship and your Grace, what school can teach
 A rhet'ric equal to those parts of speech ?
 What need of Homer's verse, or Tully's prose,
 Sweet interjections ! if he learn but those ?
 Let rev'rend churls his ignorance rebuke,
 Who starve upon a dog's-ear'd Pentateuch ;
 The parson knows enough who knows a duke.'
 Egregious purpose ! worthily begun
 In barb'rous prostitution of your son,

Press'd on *his* part by means that would disgrace
A scriv'ner's clerk, or footman out of place,
And ending, if at last its end be gain'd,
In sacrilege, in God's own house profaned."

"Egregious purpose," indeed! "Barb'rous prostitution of your son," in real truth! One's sons ought surely to be taught—and the teaching cannot begin too early—to depend for their success in life on their industry, their abilities, their uprightness, their resolve to do whatever they undertake to do with all their might—in short, upon God and themselves: not upon "tuft-hunting"—the meanly, with cool deliberation, seeking to secure the friendship of boys richer and more influential than themselves.

I can imagine no sort of moral education more degrading to one's sons than the training of them from their childhood upwards to cringe before, and fawn on, and flatter, for the sake of certain ulterior advantages, boys more influential than themselves. Success in life is a great thing, no doubt, to achieve; but, great as it is, it can be purchased too dearly.

Self-respect we should zealously, constantly inculcate upon our children. This virtue, of all virtues, we should teach them never to lose sight of. We should, in short, impress upon them never—to use the words of Juvenal—

*propter vitam vivendi perdere causas.**

The question, How far the friendships formed at English schools between English and Irish boys is likely to benefit the latter is, after all, a mere practical, matter-of-fact one: there might be statistical tables

* Sat. viii. 84.

drawn up on the subject. Perhaps there are. Personally, I have never heard any one admitting that he had ever derived any assistance, when of assistance he stood in need, from any one whose friendship he had formed at an English school—and I reckon, I may add, among my acquaintances, many Irishmen who were educated in England, and have spoken to several of them upon this very subject. What is the reader's own experience in the matter?

CHAPTER XX.

ADVANTAGE TO AN IRISH BOY EDUCATED AT AN ENGLISH SCHOOL RESULTING FROM THE TRUER VIEW OF ENGLAND AND THE ENGLISH, AND THE BROADER SYMPATHIES, WHICH AN EDUCATION AT AN ENGLISH SCHOOL IS SUPPOSED BY SOME TO BE SURE TO ENGENDER.

“BUT does not the educating of one’s son in England tend to enlarge his mind and produce in him more sympathy for, and a truer knowledge of, Englishmen and English affairs than if he were educated as a boy wholly in Ireland?”

Let us assume for a moment that this be really so—that an Irish boy’s mind is enlarged, and that his sympathies become broader in consequence of his being educated in England. What is the price, let us ask ourselves, that one has to pay for this advantage? Let us take care that we do not sacrifice too much for it, that this advantage, great as it is, is not outweighed by counterbalancing disadvantages. One disadvantage which is tolerably sure to result from the effort made to gain this advantage, is, to judge from results, an inferior moral and intellectual education. Another is, the diminished chances of making warm and lasting friendships. And a third is, the danger that, while the mind and sympathies of one’s son are being enlarged

at an English school so far as England and the English are concerned, in all that pertains to Ireland and the Irish they may become narrowed to the last degree.

“ But you have been to Palestine—alas !
Some minds improve by travel, others, rather,
Resemble copper-wire or brass,
Which gets the narrower by going farther ! ” *

There is a danger of a boy's becoming anti-Irish in his social and political views, while he is growing pro-English. There is a danger of his losing all his natural affection for his native country while he is acquiring admiration for England and the English. There is, in short, a danger of an Irish boy's becoming narrowed and cramped and prejudiced in his opinions, in place of becoming broader and fairer and more enlarged in his sympathies, by a sojourn of five or six years, at the most impressionable time of his life, in an English school.

And it must be clear that the Irish lad who is actually prejudiced against Ireland, who dislikes her people, and despises and misunderstands them, is not favourably circumstanced, should it be his lot to come back and spend his life in Ireland after his school education is over, or to enter the House of Commons as a representative of an Irish constituency, or to become a member of the House of Lords.

The following extract is from a letter which I lately received from a leading Professor of the late Queen's University (in Ireland), bearing upon this point. The writer must be regarded as somewhat of an authority in the matter, for he was himself educated at an English school :—

* Hood : “ Ode to Rae Wilson, Esquire.”

"Irish boys who are sent to English public schools seem to me," writes the Professor, "to lose a great deal. They do not come to understand the English people, as they only see one class of them, and look on the rest as cads; and they don't understand the Irish people, as they are disconnected from them from their very boyhood. Thus they lose in knowledge of human nature—a knowledge which is very valuable. Moreover," he continues, "they are commonly sent to shake off a local accent. The presence or absence of an accent does not affect the genuine qualities of a man; and the boy runs a risk while imitating the English accent of becoming a masher or a toady."

Furthermore, if there be any objection to home education on the ground suggested by the heading of the chapter, the objection holds good, in a greater or less degree, in the case of English boys educated in England as well as in that of Irish boys educated in Ireland. The question may be fairly retorted thus: "But may not an English boy's mind also be enlarged and his sympathies broadened by being educated at an Irish school?" Admitting that the question of enlarged sympathies and a large mind be worth considering—and this it obviously is—it must be considered in an all-round manner. What is good for the education of Irish boys, must be good also, to a certain measure, for the education of English boys—not to speak of those in Scotland. There should be an interchange of pupils. Why let the denationalising—I know of no less strong suitable word—and mind-enlarging process be all on the one side?

I have no doubt, indeed, that the Irish question would not be the perplexingly unhappy one that it is at the present day, if our English legislators had all

been educated, as boys, for at least a year or two of their lives in Ireland.

The English boy who would be sent to an Irish school for his education, would certainly gain more than he would lose by the experiment; and his gain, too, would be very substantial. He would not have to sacrifice for it money, for a good education admittedly costs less in this country than in England. Nor a healthy religious and moral education, for the religious and moral education of Irish schoolboys is notably well attended to—and, that, with results so satisfactory that even our worst enemies do not pretend to question it. Nor a first-rate intellectual education, for—as results prove to demonstration—the intellectual faculties of the Irish schoolboy are generally well awakened and developed. Why, then, it may be wonderingly asked, are there not more English boys educated in Ireland?

If there is anything worth considering in the objection implied in the heading prefixed to this chapter, assuredly an English boy's mind would be enlarged and his sympathies broadened, and he would get a truer view of the real and relative position of Ireland in the system of these countries, and he would become possessed of a far better knowledge of it, of its wrongs and rights, its aspirations and requirements—and what a gain to him would be this knowledge!—if he were educated in it, as a boy, for a year or two at least.

So far as the removal of prejudice is concerned, an English boy would, as it seems to me, gain a great deal more from being educated in Ireland than would an Irish boy from being educated in England: for the English boy usually knows less of Ireland and the Irish than

does the Irish boy of England and the English, and he is a good deal the more prejudiced of the two.

The gain to the Irish boy does not certainly appear to me to be very much. In these days of daily or twice-daily newspapers, steam, telegraphs, and telephones, migrations for holidays, and so forth, I cannot hold it to be necessary for an Irish parent to send his sons to an English school in order specially to enlarge their minds, and give them a truer insight into the real English character, and secure for them broader sympathies in all matters pertaining to the people of England and Ireland respectively. If any one may feel disposed to disagree with me in this, I would request him to glance over the list of names recorded in Chapter VI., and to read with attention Chapter III. He will find on perusing these chapters, that the fact that a man was educated as a boy in Ireland evidently does not prevent his attaining, in due course of time, to the very highest rank in any calling in life to which he chooses to devote his abilities and energies, whether in England, the Colonies, or at home.

CHAPTER XXI.

ON THE FEES FOR BOYS IN ENGLISH AND IRISH SCHOOLS, RESPECTIVELY.

THE terms for board and tuition in English grammar-schools range from about £25 to £300 a year; in Irish schools, from about £40 to £60. The Irish schoolmasters whose terms are £50 a year—the ordinary boarding-school terms in Ireland—may therefore, as will be perceived, be considerably undersold by some English schoolmasters.

It is to the cheap English schools that most middle-class Irish schoolboys are sent. It is against these cheap English schools that this Essay is principally directed.

Not but that small fortunes are not oftentimes spent by middle-class Irish parents, who can but ill afford the expense, on fees for their sons at costly preparatory schools in England.*

* The following is an extract from a letter which I recently received from a brother Irish schoolmaster :—"I was speaking to a gentleman last week who told me that he had his son, aged eleven, at an English school (preparatory) near London—the terms of which were 150 guineas a year. He mentioned the names of two other gentlemen in Dublin who had their sons at the same school, and of a third who had recently sent his son from it to Eton. Thus these four Dublin gentle-

“But could not these Irish schoolmasters who are undersold by schoolmasters in England, reduce their terms?” it may be asked.

No; certainly not—at least without rendering their schools quite as worthless as places of education as are most of the English schools to which Irish boys are sent—sent to their permanent detriment—year after year. “Dead bargains” are seldom satisfactory. To this general rule dead bargains in the matter of education form no exception.

To have a really efficient school there must be really good masters in it. To secure these, high salaries must be paid. A good school there cannot be without good masters; good masters cannot be procured without high salaries. The salaries paid for the ordinary class-master in Irish schools are, though it may surprise people to say so, higher than those paid to similar masters in corresponding schools in England. This becomes evident whenever Irish schoolmasters require assistants in their schools. If one advertise through an English newspaper or scholastic agency for a master, offering a salary of, say, £100 a year with board and residence, scores of applications from Oxford and Cambridge graduates, many of them holding masterships in English schools, will come to him within a week. If £250 a year be offered, the applications will be quite as numerous, even though the qualifications in regard

men between them paid that school 600 guineas annually. How happy the half of that sum for four boys would make one of us! How hard we find it to get anything but the merest pittance for our pupils! Yet we are taunted with the poorness of our appliances and surroundings when compared with English schools!” For the inefficiency of some of these London preparatory schools, see footnote, p. 175, and Chapter X., *passim*.

to experience in teaching and scholarship required in a master to whom the higher salary is offered are really, from a University standpoint, high.

When one reflects on all that the head-master of a boarding-school undertakes to do for each and every pupil—teach him, feed him, pay his laundry expenses, see that his clothes, boots, &c., are kept in proper repair, taking care of him alike in sickness and in health, for at least nine months in the year, it will not be thought that the terms charged in even the most expensive of Irish grammar-schools could be wisely reduced. They certainly could not be reduced unless there were to be, simultaneously with the reduction of fees, a lowering of the whole tone of the school. Reduce the fees, and the masters' salaries, for example, must also be reduced; and the masters at the lower salaries will be, to say the least of it, no improvement on their predecessors; the class of boys, from a social point of view, will begin to deteriorate, and so forth.

While it is, no doubt, true, as a general statement, that the smaller an assistant-master's salary is, the less capable he is likely to be, it does not follow from this that it is, conversely, true, that the larger the salary, the more capable the master. For £200 a year, for example, as good a master (classical or mathematical) may be procured as for £1000. For £600 as good a master as for £2000. That is to say, for the smaller salary, if enough to provide a young unmarried man with all the conveniences, and some of the luxuries of life, a master may be procured who, for all practical purposes, may be as sound a scholar, as capable a teacher, as congenial and sympathetic a companion for the boys, and as courteous a gentleman, as for the

larger one. Nay, the less well paid master may sometimes actually have the advantage over the better paid one in all these respects.

But all this, and more to the same effect, may be left to the common sense of the reader.

CHAPTER XXII.

HIGH FEES SPENT ON IRISH BOYS AT ENGLISH SCHOOLS NOT ALWAYS A JUDICIOUS EXPENDITURE OF MONEY.

“ BUT may not the money spent by a parent on his sons' education at a first-rate English school be regarded generally as money well invested on their behalf? ”

Whether the money thus expended be well invested or not will altogether depend upon (*a*) the means of the parents; and (*β*) the country in which the boys are intended to reside after leaving school.

I know of no reason why a rich Irish boy, destined to live in England as a man, should not be sent to a good English school.

The financial view of the question may be considered from two aspects, (i.) the special and individual, and (ii.) the general.

(i.) If the Irish parent, whose circumstances are somewhat straitened from want of money, can secure an excellent education for his son at an Irish school for, let us say, £75 a year, extras included, it certainly is not conducive to his son's interests that he should pay for him £150 at an English school, unless it can be shown that the education given at the latter school is really superior to that at the former, especially if the boy be destined to reside afterwards in Ireland.

Let us conceive now the existence of two Irish parents, A. and B., whose means, by no means large, depend, in each case, upon the health and strength of the possessor, and each with two sons to be educated. Let us further suppose that A., by making a great and sustained effort, manages to keep his sons at one of the great English public schools, paying for the two of them together in fees £300 a year—a by no means extravagant figure—inclusive of extras, travelling expenses, pocket-money, &c. Let us suppose that B., with the same means as A., sends his sons to an Irish school, the fees of which amount to no more than, say, £150 a year for the two—extras and all included. Let us further suppose that, in each case, the parents keep their sons at school for altogether six years. Under the supposed circumstances—and in no instance is the case, as stated, an extreme one—A. by the end of his sons' school career will have paid for their education £1800; B. £900. In other words, when the boys' school-days are over B. will be by £900 a richer man than A.; or, in other words still, he will have £900 more than A. to give his two sons, to enable them to make a better start in life—a most important consideration—or to spend upon the education of any other children he may have.

Which of these two parents now, it may be asked, has acted most conducively to his sons' welfare? A., some may say; B., others will maintain. It is a question, at all events, it will be admitted, which is fairly open to discussion. For my own part, I should say B. without the slightest hesitation—always provided, as I have assumed all along, that, so far as the actual education of the boys is concerned, the school to which A. sends his sons is not in the least degree superior to that

to which B. sends his. What a man spends on his sons when they are boys he cannot, of course, give to them when they are men. And it is assuredly better, other things being the same, for the ordinary middle-class Irish parent to give to his sons, each, four or five hundred pounds extra when starting in life than to pay away this money in school-fees for them when they are boys. I have known men who have been struggling successlessly against poverty all their lives just for want of some such sum at the beginning of their careers.

(ii.) Nor is this the only point of view from which this financial element in the question of school selection may be regarded. If, as I contend, the large majority of Irish boys who go to school in England come back uneducated, or, worse still, ill-educated, and thus grow up into drones rather than workers—grow up, at all events, if this language be considered too strong, less self-helpful and useful than they would be if soundly educated—this clearly is a loss, from a monetary point of view, to both the boys themselves and all connected with them, and, of course, ultimately to the country.

Whatever sort of education turns out young men most helpful to themselves and their country is the best. The more helpful to themselves, and the more likely to be useful as citizens, boys become at school, the better is the education they are receiving, and the better, from a financial and every other point of view, it is for their country. And, of course, conversely, the worse the education, the worse for the country, from a monetary and every other point of view, it is.

Furthermore, if I am right in my assumption that some 1500 or 1600 Irish boys are sent yearly to school

in England, the pecuniary loss which this exodus causes yearly to the country, *i.e.*, to its inhabitants, is immense. Let us now for a moment consider what this pecuniary loss amounts to. Well, supposing that 1500 Irish boys go yearly to England to school—and I suspect that in putting the total number at 1500 I am, if anything, underrating it; and supposing that the fees for each of these 1500 boys, inclusive of travelling expenses and extras of all kinds, amount to, on the average, £100 a year (and this, I am inclined to think, is certainly not overrating the average cost of each boy), then the bulk sum spent yearly by Irish parents on their sons' education in England amounts to exactly £150,000. A large sum this to be spent out of the country every year, even if well spent! But what shall we say of it if it be ill-spent, unprofitably spent? It cannot be retorted by the Irish parent, "Oh, but with this general financial view of the question I am not personally concerned;" for this would not be true. With this financial view of the question every one living in Ireland is concerned, whether he likes to think so or not. The draining of £150,000 yearly from the pockets of Irish parents to be spent in England is obviously a tremendous loss to Ireland. And what is bad for the country is certainly bad for every one of its inhabitants. What is bad for the hive, that also is bad for the bee.

Again, let us look at the matter in this light. If the cost of education of each of these 1500 Irish boys would at our Irish schools amount to, say, £70 per annum on the average, then the gross amount spent by their parents on their education would come to only £105,000, in place of £150,000, and herein there would be a saving in actual cash to the parents of £45,000

—not to say anything of the fact that the £105,000 would be spent in their own country, while the £150,000 would be spent in England; and in this way also they would be substantial gainers by educating their sons in Ireland—where, if facts prove anything, they can be educated, to say the least of it, extremely well.

In putting the number of Irish boys who go year after year to school in England at 1500, I may, as I have suggested, be understating the number, or I may be overstating it; it is impossible to say, for there are no statistics resting on evidence to refer to for information. But in neither case is the general scope of my argument interfered with. The exact number of migrating boys is immaterial to my argument. The larger it is, the worse it is for the country and for the people in it; the smaller it is, then the less injurious, from a pecuniary point of view, is the exodus—that is all. The argument that the exodus is, from a pecuniary point of view, a loss to the country and to the people in it holds good in any case if the education secured by the greater outlay be no better than that secured by the less. It is a question merely of degree, whether the loss in pounds sterling is as great to the country as I have computed, or greater, or smaller. In any case the loss is immense. For my reasons for estimating the number of Irish boys who go yearly to school in England at 1500 or 1600, see pp. 4-5.*

* The exact number of Irish boys receiving in England their education it is practically impossible to calculate. For (i) of the English clergymen who “receive a few pupils,” struggling grinders, and private schoolmasters, unknown to fame, there is no register kept, and so no one can apply to these, not knowing who they are, as to the number of Irish boys being taught by them; and (ii) English teachers regard as Irish boys those only whose parents actually reside in Ireland. They

The Irish Universities would be especial gainers if the Irish schoolboy exodus were stayed. Many of the Irish boys who go to English schools, go subsequently to the English Universities—wherein, as a rule, they do not distinguish themselves. Now, if the Irish schoolboy exodus were stayed, fewer Irish boys would enter the Universities in England; while more would enter those in Ireland, and ultimately settle down as resident gentlemen in their own country. The percentage of Irishmen resident in Ireland who are graduates of an English University, having been in the first instance educated at English schools, is a mere nothing when compared with that of the Irishmen who, having been educated as boys in Ireland, subsequently graduated in an Irish University. The greater the number of students who enter the Irish Universities, the better, for obvious reasons, for these institutions; and the better, also for obvious reasons, for the country generally. For there can be no doubt, I suppose, that the greater the number of young Irishmen, resident in Ireland, who receive a University education, the better for Ireland it must be.

do not, for example, reckon as "Irish," though the sons of Irish parents, boys who come to them from India and the other colonies, or those taught by them as day-boys—their parents living in England. Yet both these sets of boys are, of course, quite as much Irish as those who go to them every year "in the cross-Channel steamers" direct from Ireland.

CHAPTER XXIII.

*EFFICIENCY OF IRISH SCHOOLS IN REGARD TO
TEACHING ACCOUNTED FOR.*

(i.) Irish boys and masters comparatively poorer : poverty a great stimulus to exertion ; (ii.) fewer holidays ; (iii.) teachers in Ireland better qualified ; (iv.) more masters in proportion to number of boys : therefore smaller classes ; (v.) boys' moral conduct more faithfully attended to in Irish schools : less bullying ; (vi.) the Intermediate examinations ; (vii.) effect of the greater popularity of English schools conducive to the educational well-being of schools in Ireland ; (viii.) nature of Irish boys better understood by teachers in their own country.

(i.) IN the first place, there is a greater necessity in Ireland than there is in prosperous, wealthy England, for teachers to teach and for boys to learn with diligence. There are extremely few boys at Irish schools to whom a sound education is not a matter of even vital importance. Of this the teachers in our Irish schools are well aware ; and of this, if Irish teachers were disposed to be careless, the parents and guardians of their pupils would take very good care soon to remind them. It is to the parents' and guardians' natural anxiety on this head that the anxiety of many an Irish teacher to teach his pupils efficiently may be, perhaps, to some degree ascribed. Irish parents—and so best for the cause of education—really cannot afford to allow their sons' teachers to be lazy or indifferent. They thus act as a constant stimulus to them. No boy

who was not taught with the utmost care in an Irish school would be allowed by his parents to remain at it. Easy-goingness on the part of a teacher would be very soon detected and found fault with by them; and therefore, for this reason among others, there is but very little easy-goingness on the part of Irish teachers in Irish schools to find fault with.

Irish boys, too, are for the most part aware of and fully appreciate the impecunious condition of their parents. They know perfectly well—and, for fear that they should forget it, they are frequently reminded of it—that they must either work hard at their lessons while at school, or give up the hope of passing any severe examinations for any good appointments after they leave school. And they also know—and what a stimulus to poor boys is this!—that, if they will only work hard at school, there is no position in after life too high for them to look forward to.

In English schools, at least in the great public schools of England, it is different. In these there are always numbers of boys whose parents are comparatively rich, or who, if not rich, have at least opulent friends and relatives in the commercial world, and reasonable expectations accordingly of good business openings for their sons as soon as they leave school. Many of the boys so circumstanced are exceedingly idle, and by their idleness injurious to their school; being not only idle themselves, but the cause of idleness in others. From rich idle boys of this kind our Irish schools—and well it is for them that it is so—are almost perfectly free. In whatever school there are many boys who have a fair prospect of becoming rich without learning, these, it may be

looked on as a certainty, will make their mark on the tone of the entire school, lowering it appreciably so far as studiousness is concerned, for such boys are, for the most part, idlers. In whatever school, on the other hand, the large majority of the boys are poor—as in Ireland—boys who know that they must either work or possibly starve, in these there will be always more work done by masters and boys alike.

Of this great difference between English and Irish schools Irish parents, especially those of small means, should never for a moment lose sight. It, no doubt, in some measure accounts for the miserable condition, intellectually, in which we find many a once hopeful Irish boy of seventeen or eighteen, whose boyhood has been spent at an English school.

Cowper, in his *Tirocinium*, is strong in his condemnation of the English public schools of his time, especially as places of education for the sons of middle-class parents :

“The great, indeed, by titles, riches, birth,
Excused th’ incumbrance of more solid worth,
Are best disposed of, where with most success
They may acquire that confident address,
Those habits of profuse and lewd expense,
That scorn of all delights but those of sense,
Which though in plain plebeians we condemn,
With so much reason all expect from them.
But families of less illustrious fame,
Whose chief distinction is their spotless name,
Whose heirs, their honours none, their income small,
Must shine by true desert, or not at all,
What dream they of, that with so little care
They risk their hopes, their dearest treasure there?”

It may fairly be asked, Would Cowper, were he

alive now, have the same low opinion of English public schools as he had when he wrote the *Tirocinium* in 1784? And I think it may be fairly answered, Yes, he would. So far, at least, as pertains to the habits and tastes contracted by boys at English schools, and of the prevalence of which Cowper was himself for many years a distressful witness—"Those habits of profuse and lewd expense, That scorn of all delights but those of sense"—there is, it is to be feared, little or no change in them for the better. Many of the most indefensible customs in vogue at English schools a hundred years ago, when Cowper published his poem, are in vogue even now. Schoolmasters are on the whole wonderfully conservative—

"The slaves of custom and establish'd mode,
With pack-horse constancy we keep the road,
Crooked or straight." *

(ii.) Secondly—and, perhaps, as the natural consequence of the foregoing fact—there are far fewer half and whole holidays in Irish schools than there are in English; far shorter vacations also. In many English schools there are from fifteen to sixteen and even seventeen weeks' vacation in the year; in some there are even longer vacations still; and this quite

* *Tirocinium*. Compare with the passage from *Tirocinium*, quoted on the preceding page, the following from the *Daily News* of June 6th 1882. I find it quoted in Colonel Chichester's *Schools*:—"Many are sent there" (to Eton) "for fashion sake, and perhaps fall under the influences of the evil, not of the noble, traditions of the school. They become prematurely knowing men of the world; luxurious, idle, snobbish, fond of money, of display, of eating and drinking. . . . The wrong sort of boy sent to Eton may be perhaps more exhaustively and completely depraved there than anywhere else, if he hardens his heart to eschew good and seek evil." See quotation from Cowper, p. 103.

apart from the innumerable whole and half holidays—Wednesdays, Saturdays, Saints' days, and the rest. The longer the vacations, the less, of course, the study—and the larger the profits of the Head-masters. In Ireland thirteen weeks' vacation, in all, in the year is looked on as on the long side. Then, again, in England there are generally now three vacations, instead of two, in the year. It seems now to be an understood thing among English schoolmasters—I am not aware that their views are endorsed by the medical faculty—that no schoolboy or teacher could be expected to have “a sound mind in a sound body” unless allowed to have three vacations in the year. In a few years hence these same schoolmasters will possibly think that their pupils and they themselves require four vacations—or more. How different was it during the boyhood of the parents of the present generation of schoolboys! Teachers and pupils could then manage to prosper remarkably well in both mind and body without any known disadvantage to either—as they do in most schools in Ireland even now—with but two vacations in the year, and these comparatively short ones. The extra break-up, with the journey to and from home, is necessarily productive of a certain unsettledness in a boy's mind which cannot but be injurious to his progress; and this, without any equivalent benefit, so far as I have ever been able to ascertain by inquiry, to his mind, body, or estate.

(iii.) Then there are no teachers at the head of any Irish schools who are not properly qualified for the responsible posts they hold, so far as *bond fide* University honours and distinctions are concerned. The same thing certainly cannot be said with truth

of the Headmasters of some of the private and small proprietary schools of England. [For further details upon this subject see Chapter XIII.]

(iv.) Fourthly, the classes in Irish schools are usually much smaller, and consequently more easily taught well, than classes in corresponding schools in England.*

(v.) In the fifth place, the boys in Irish schools are kept better in hand during their after-school hours than they are in England. Few, if any, Irish schoolmasters believe in the *laissez-faire* method of managing a school. Most of them consider that, to use the words of the *Guardian*, "the 'spirited and manly education' so prevalent in English schools is but too often a synonym for neglect of proper influence over unformed characters."† Irish school-boys are thoroughly well looked after during their play-hours, and that not by drill sergeants or beadles (as in some English schools), but by young University men who act the part of guardian friends and elder brothers to them—who, in short, are all that Prefects ought to be. They consequently seldom fall into trouble and mischief and sin. They are consequently less likely to render themselves by their immoralities unfit for as well as averse to study. And I know of nothing so destructive of all studious habits as the longing for, and familiarity with, and vivid recollection of, vicious self-indulgence. And, then, as to that curse of school-boy existence, bullying, bullying in Irish schools, thanks to the all but omnipresence of masters, there cannot be—certainly not to any extent worth speaking

* For further elucidation of this statement see Chapter XII.

† Extract from a review of "Intermediate Schools in Ireland." (Simpkin, Marshall, & Co., London; Sullivan Brothers, Dublin) March 17, 1880.

of. How grave are the evils arising from systematic bullying, alike to the bullies and their victims, the reader on the least reflection will perceive for himself.

(vi.) Sixthly, there are, and have been since 1878, operating for the benefit of Irish education, the Intermediate examinations, which are semi-competitive, semi-qualifying, ably conducted, open, and annual.*

(vii.) Seventhly, there is the indirect effect of fashion to make Irish schoolmasters work. It is so much the fashion now-a-days with Irish parents to prefer schools in England to schools in Ireland (see Chapter XVI.), that it is only the teaching in the latter, which is generally believed to be sound, that induces them to send boys to them at all. This they frequently do unwillingly. "But, good teaching," they feel, and will candidly tell you, "is a great attraction, and will outweigh"—and this it surely will—"many drawbacks." But, only for this indubitable advantage, to the prevailing fashion in regard to schools they would never, they assure you, run counter. Schoolmasters in Ireland are well aware of all this, and they are, no doubt, how unconsciously soever, stimulated to extra exertion accordingly. Their efforts, they feel, they dare not for a moment relax unless they mean to see their pupils all soon taking flight for schools in England—schools it is the fashion with Irish parents to prefer so much. This is another cause (and there is no corresponding one operating so potently in the case of English schools) of the efficiency of schools in Ireland in regard to teaching. Necessity is, indeed, a most effectual task-master.

* For some remarks upon the advantages to Irish schools of the Intermediate examinations, see Chapter XXIV., and footnote, p. 282.

(viii.) And eighthly and lastly, there is the fact that Irish teachers understand and appreciate the natures of Irish boys better than English schoolmasters could possibly do; and it should, therefore, not in the least surprise us that Irish schoolmasters should be able to teach Irish boys with more satisfactory results than their brother schoolmasters across the Channel. They understand their natures and their characters better. An English assistant-master in an Irish grammar-school takes a long time to understand the characters of the boys he has to deal with. Similarly, these boys take usually a long time to understand their English teacher's character; and there is, accordingly, generally a great deal of valuable time lost until the two parties begin to mutually understand each other.*

In an Irish school, however, an English assistant-master is more or less obliged to become acquainted with the characters of his pupils; he is obliged to study them if he desire to succeed even moderately well in his duties. He cannot, indeed, easily avoid doing so, being in such close contact with them, morning, noon, and evening. In the English school, on the contrary, the English assistant-master is not under at all the

* The question may naturally here arise, Why then should an Irish schoolmaster ever engage an Englishman as an assistant-master? He engages Englishmen as assistant-masters simply because he cannot procure Irishmen: this, I mean, would be the answer to the question in the large majority of cases. For one Irishman who applies for a vacant assistant-mastership in an Irish grammar-school when a vacancy in one is advertised, at least a dozen Englishmen apply. Sometimes, indeed, it is almost impossible to secure the assistance of a well qualified Irishman at any price. When this difficulty occurs, an Englishman simply must be engaged; there is no other course open. Young Irishmen of ability, and well educated, in general much prefer the Civil Service, or one of the learned professions, to that of teaching—which, strange to say, is not in these countries a “learned” one.

same necessity. There he may or may not, according to his pleasure or sense of duty, make a study of the temperaments and characters of his Irish pupils; while his opportunities for so doing are much smaller. This study, as we may naturally suppose, he will sometimes shirk. And consequently the English teacher of Irish boys is seldom as successful a teacher in an English school as he, this same teacher, would be in an Irish one. In other words, Irish boys, so far as teaching is concerned, are at a disadvantage when taught in English schools by English teachers; their characters and temperaments and idiosyncrasies of all kinds being frequently not understood, misunderstood, or even wholly ignored.

The following passage from Father Hayden's remarkable letter to the *Freeman's Journal* (referred to already—see p. xi.) is to the point. I quote the passage because I think it is well that it should be clearly understood that the view I am endeavouring now to impress on the reader is in no way singular. The same view is held, I have no doubt, by every educationist in both this country and England who has given his mind to the consideration of this particular feature of the vast, even illimitable, subject, education.

"The mental aptitudes of nations," observes Father Hayden, "are admittedly different. The Italians excel in art, the Germans in laborious research, the French in physical science; and instances of this kind warrant the presumption that the Irish, too, have their special aptitudes. But special aptitudes suppose special development, and this development may be conducted by the judicious selection of subject-matter and of methods of education. The subject-matter

will be determined to a great extent by standards of examination ; but, at the same time, as is well known, successful competitors at examinations pursue their studies into regions outside of the educational programme. The methods of education admit of endless variety, and if they are to be successful, they must be chosen in harmony with the natural aptitudes of the learners. It is from the managers of Irish schools that we may justly exact a selection of subject-matter and of methods that shall suit the aptitudes and exigencies of Irish youth."

Father Hayden considers that even in the physical faculties of the Irish and English boys there is somewhat of a difference, and that this difference cannot without certain injury to the Irish boy, be overlooked by the teacher. "The exigencies and aptitudes of the frame," he writes in the letter already quoted, "differ in persons of different nationalities. Now, in youth a due attention to physical development is an essential part of education. Modern science has brought out into bold relief the dependence of the mind upon the body, and the influence which the latter exerts on the fate and fortunes of individuals. Hence in all well-conducted educational establishments arrangements are carefully made for the physical wants of the majority. The more special these arrangements are, the more do they promote the end in view. . . . It is only at Irish schools that parents may reasonably demand a careful and detailed study of the physical requirements of Irish youth."

Father Hayden thinks that in the matter of religious and moral training also the Irish teacher is more suited

than the English for Irish boys. The following passage is part of what he writes upon this point :

“Moral training is a branch of education which, to persons of all religious persuasions in Ireland, has been one of great concern. This, too, is more likely to be well conducted in schools where the majority are Irish. Moral education consists in the development of the good and the repression of the perverse propensities of the mind and will. It supposes, on the part of the educator, a thorough knowledge of the persons to be educated—a condition which for Irish boys it will be difficult to realise outside of Ireland.”

Let it be accounted for as it may, it certainly is a fact that the percentage of Irish boys who learn little or nothing at English schools, is very much larger than is that of these same boys who learn little or nothing at Irish schools.

Boys will naturally learn best in whatever schools their moral, intellectual, and physical natures are best understood by their instructors. They will obviously, therefore, learn best when their teachers are, other things being the same, their own fellow-countrymen.*

* The following passage from the Intermediate Examiners' Report for 1886, just published (Jan. 1887) strongly corroborates Section vi., above. Mr. Bailey, one of the Examiners in English, observes :—“The general conclusions indicated by the answering to my mind reflect much credit on the system of Intermediate education which has led to such satisfactory and substantial results. Teachers seem to have thoroughly learned how to prepare candidates for these examinations, and, in doing so, have distinctly raised the standard of knowledge and the efficiency of education in the country in a manner which cannot but result in far-reaching and permanent benefit to the future of the entire community.” Mr. Bailey is a B.A. and 1st Sen. Mod. T.C.D.

CHAPTER XXIV.

*ADVANTAGES TO IRELAND, FROM AN EDUCATIONAL
POINT OF VIEW, OF THE INTERMEDIATE
EXAMINATIONS.*

- (i.) They encourage sound teaching to the exclusion of cramming ;
- (ii.) they encourage the pushing on of the many boys who are not clever rather than of the few who are ; (iii.) the curriculum falls fairly in with the regular university examination courses of every school ; (iv.) only idle boys do not wish to go in for the Intermediates ; (v.) number of grammar schools thereby increased ; (vi.) English composition and literature, physical geography, book-keeping, French, and drawing better and more generally taught than formerly ; (vii.) a great boon to assistant-masters ; (viii.) the Board of Examiners a thoroughly trustworthy one ; (ix.) educational value of the Intermediates tested by subsequent examinations ; (x.) they encourage the learning of a few subjects well rather than of many indifferently. Arithmetic, a most useful branch of knowledge, necessary for a "pass" in Mathematics ; (xi.) no means of testing a boy's educational progress in England so efficacious as the Intermediates in Ireland.

(i.) *THEY ENCOURAGE SOUND TEACHING TO THE EXCLUSION OF CRAMMING.*

SOME persons there are who allege, but without giving any evidence or reasons for their allegation, that the Intermediate examinations encourage cramming. As a rule, those who say so know nothing about the subject. Besides, there are many clever persons in existence who think it clever to find fault with every-

thing. There are others who, if they feel piqued or offended by any committee of management for any reason whatsoever—through their advice not having been asked, let us say, or not taken when given unasked—show their indignation with that committee and everything connected therewith by abusing it, reasonably or unreasonably, for the rest of their lives. And many men of this kind have weight in Ireland—so small, comparatively, is its middle-class population—who in England would be absolutely influential.

The Intermediates certainly do not encourage cramming. Experience assures us that sound teaching secures far higher marks and more valuable prizes at these examinations than cramming does.

To get a pass with honors, the student, to speak generally, must gain at least 50 per cent. of the gross total of marks assigned to the questions in that subject or section: it is only honor marks that are taken into account in the awarding of Exhibitions.*

Very few schoolmasters, as it happens, are able to cram. It is not their forte or business to cram. The business of the schoolmasters and their forte is to educate their pupils, and that in the broadest sense of the word, without any regard whatever to the questions likely to be set by the examiners at this or that approaching examination. The crammer's profession is ostensibly to prepare for certain examinations—this, and

* *E.g.*, a student who takes up Greek—the maximum marks for which are 1200—must gain, at least, 600 to have his marks taken into account for an Exhibition. Thus if he only obtains 599, these 599 marks, being under the specified 50 per cent, will not count as anything. This shows how little chance a mere smatterer in the various subjects that there are, has of gaining an Exhibition.

nothing more. It is a distinct and separate calling in itself.

To be able to cram well, one must possess special skill and energy—skill and energy certainly not always possessed by the average assistant-master. It is much easier, *i.e.*, lighter work, to teach than to "cram."

Let us explain the difference between teaching and cramming by means of an example. A. and B. are two teachers. A. is a crammer, B. a schoolmaster. They are, each, teaching their class a Greek play. Observe how differently they proceed each with his work. The schoolmaster puts his boys—the eldest of them sixteen, say—deliberately through the entire play, line by line, omitting nothing, leaving nothing unexplained, commenting on everything, the plot, the characters, the scenes, and so forth; he scrupulously directs their attention to the various readings, asks the meaning of the historical allusions, inquires into the derivations of words, looks out frequently on the atlas for places referred to in the text, and so on. The process is, no doubt, a long and slow one, but it is sound and sure and thorough. Now, let us see how the crammer, on the other hand, teaches *his* class this same play. The crammer has but a comparatively short time in which to prepare his pupils, some of whom are not particularly well-read young men, and many of whom will soon be past the extreme limit of age allowed for competition for the appointments they aspire to. To go through the play with them, therefore, in the regular, methodical, thoroughgoing manner that the schoolmaster adopted when teaching it to his class would not be practicable. The crammer is obliged to pursue some far shorter and more cursory method of

teaching. What he does is this: he procures classical examination papers, of all kinds and descriptions, relating to the play in question. These papers he studies with laudable industry and energy, making up the answers to the several questions with as much zeal as if he were himself going in for the examination. He next marks with a pencil in the margin of his edition of the play all the passages for translation that have been set at any important examination in this play for years and years past, as well as all the other passages which he himself thinks this or that particular examiner, or any ordinary examiner, would be likely to set. If he is a skilful crammer, his judgment in these matters is, if not absolutely unerring, seldom much at fault. Having done these things—and they require a good deal of energy, expertness, and penetration to do them well—he proceeds to “cram” his pupils in the answers to the previously given examination questions and in the passages marked for translation. All parts of the play except these he omits; the choruses he touches not at all; for he is aware that the choruses, or passages therefrom, are seldom or never set at the particular examinations his pupils are being prepared for. The crammer’s sole and whole object is to “make” his pupils “up” in their prescribed course, or at least in the most important parts of it (*i.e.*, most important from the examination point of view), and in those portions of the unprescribed course on which he thinks they are most likely to be asked questions at the approaching examination. If he succeed in the very limited space of time at his disposal in effecting this object satisfactorily, he will

very probably gain his reward—the only reward he seeks for: his pupils will pass their examinations.

Now, to inquire which method of teaching, that of B., the schoolmaster, or of A., the crammer, is the better would seem to me to be but a useless expenditure of time. Each method is admirable in its own way. The schoolmaster's is best adapted for *his* purpose, which is to train aright and strengthen the mental faculties of his pupils, to arouse in them an interest in knowledge generally, not merely in this or that particular book or subject, and to make them more capable of learning, and more desirous of learning, just for learning's own sake. The crammer's method is best adapted for his (the crammer's) purpose, which is in a very limited time to get into his pupils' heads a certain number of facts, most or all of which they will be required to reproduce at the coming examination—this and nothing more.* Each in his own way does his duty. If the crammer were to teach after the fashion of the schoolmaster, his pupils would undoubtedly be "plucked" at their examination, and he might be fairly accused of at once neglecting and being unfit for his own special business.

If B the schoolmaster were to teach like A the crammer, his pupils' prospects of becoming sound classical scholars would be much marred, and, that, for ever; for boys so taught—even if ripe, and this they would not be, for such method of instruction—

* Under this system" (*i.e.*, the competitive examination system), "teaching becomes cramming, and an enormous accumulation of propositions of all sorts and kinds is thrust down the students' throats, to be poured out again, I might say vomited out, into examiners' laps." So Mr. Froude spoke of the competitive examination system to the students at St. Andrew's, March 19, 1869.

would learn from the beginning to falsely regard the passing of an examination as the sole end of all study: soundness of scholarship they would not aspire to; thoroughness they would scorn. And with what disastrous results to themselves, intellectually, and even morally, would they do and feel all this? They would become inaccurate and unsound in place of accurate and sound: to the bottom of the subject of their study they would never seek to go: mere smatterers would they become: in their compositions from English into Greek, Latin, &c., they would invariably break down [cf. sect. ix. p. 298]: they would have formed no classical tastes: their power of doing honest work they would have materially weakened.

This, and still worse than this, must be the result of cramming instead of educating the schoolboy. All this every schoolmaster knows; and therefore it happens that even if the schoolmaster were able, he would not be willing to cram for the Intermediate examinations. It is on the good results of sound, careful teaching that the schoolmaster builds all his hopes of his pupils' successes—present or future. Sound, careful teaching is the only sort of teaching he has ever been accustomed to, or believes in; and no other kind can he, or, even if he can, will he—Intermediates or no Intermediates—adopt.

In the foregoing observations I am speaking only of the ordinary boy of from eleven or twelve up to seventeen years of age. A month's, or even two months', careful cramming before an examination can do the well-read boy of seventeen or upwards little or no harm—for such a boy, not like his unprepared junior, can bear being crammed; while it may possibly do him much

good. But this is not the case that is being contemplated when one alleges as a charge against the Intermediate examinations that they encourage cramming. It is not the exceptionally studious boy of seventeen or eighteen that is being considered, but the ordinary school-boy of the average school-boy age. This the average school-boy is certainly, I maintain, not "crammed" for the Intermediate examinations. My reasons for holding this opinion I beg to repeat. In the first place, very few Intermediate school-teachers are able to cram; and, secondly, even if they were able, they would seldom be willing. For they know as a matter of fact, that in the case of the average schoolboy cramming would not "pay" even so far as the Intermediates themselves are concerned, and still less so if regard be had to subsequent University examinations, and the stern work of life.

- (ii.) THE INTERMEDIATE EXAMINATIONS ENCOURAGE THE
PUSHING ON OF THE MANY BOYS WHO ARE
NOT CLEVER, RATHER THAN OF THE FEW WHO
ARE.

The larger the number of the boys who pass the Intermediates each year, the better, pecuniarily, it is for their schoolmaster; and the higher in the eyes of the public stands their school.

In the days prior to the Intermediate examinations it was different. Then the University examinations were the only test worth mentioning of a boy's knowledge and progress at school. And then consequently the many dull or lazy boys who had no chance of gaining high University honours, were, no doubt,

frequently neglected for the sake of the few bright ones from whom much in this way was expected. But, thanks to the Intermediates, this is so no longer.

(iii.) THE INTERMEDIATE CURRICULUM FALLS FAIRLY IN WITH THE REGULAR UNIVERSITY EXAMINATION COURSES OF EVERY SCHOOL.

“But does it not generally interfere with a boy’s regular course of school-studies, his being obliged to go in for the Intermediate examinations?”

No; certainly not—always provided that the boy be not himself a silly fellow, and that the schoolmaster be worthy of his important responsible position as head of an Intermediate school. If the boy choose to take up too many subjects for his Intermediate examination, or to continue in a lower grade, or to go into a higher grade than he is fit for; and if his schoolmaster trouble not himself at all about these things, then no doubt the Intermediates can become a source of much evil. But what may not become a source of evil if no regard be had to time, place, moderation, and proper uses? Moreover, a foolish schoolboy and a worse than foolish schoolmaster cannot reasonably be expected—Intermediates or no Intermediates—to bring much credit on themselves or on their school. If they do not, it is absurd to blame the Intermediates for the unfortunate results. It is not the fault of the Intermediates if they are abused, instead of being used with discretion and with care.

Greek, and Latin, and Mathematics, and English, and French form a great part of these examinations, even as they do of every ordinary grammar-school

curriculum. The special authors or particular parts of some subjects prescribed by the Intermediate Commissioners for this year or for that may, no doubt, not always be exactly the same as the authors, or particular parts of subjects, prescribed for the same years by the Examining Boards of the Dublin or Royal University. But what of this? No matter what the special Latin, Greek, or French author, for example, may be that is prescribed in this or any other year's Intermediate course, Greek is Greek, Latin Latin, and French French. And it, surely, can make but little difference what special author is being prepared by the boy at school, provided that he is being well-grounded in Greek, Latin, and French. By the well-grounded scholar special books are easily mastered. And then, in regard to the grammars of the Greek, and Latin, and French languages, these grammars are common to all Greek and Latin and French examination courses; and the boy who tries to master the grammars of these languages while at school, whether for the Intermediates or not, is beyond the shadow of a doubt mastering grammars that will, alike from an educational and an examination point of view, be of the utmost value to him afterwards. The same may, of course, be said of Mathematics. Whether a boy is being prepared for the Intermediates or not, Arithmetic, Algebra, and Euclid are Arithmetic, Algebra, and Euclid; and the only question that can arise in regard to the study of these subjects is this: Are they being taught wisely and well? And so of English. English history is English history, and English literature English literature, no matter what the special course being prepared for may be. No doubt, the prescribed por-

tions of these subjects in the Intermediate curriculum may occasionally differ somewhat from the portions prescribed, if any, by the Royal, Dublin, or any other University; but what matters it? The portions selected by the Intermediate Commissioners year after year are, in general, judiciously selected; and no boy who is studying English subjects at all could employ himself much better than in learning thoroughly the set portions of this part of the course. Whoever masters these, will master all the more readily other prescribed courses in English. And what has been said of English history and literature may also be said, only still more strongly, of English Composition. English Composition is, Intermediates or no Intermediates, English Composition. In English Composition, at all events, there are no special "Authors" to be "made up." And so on of the other subjects in the course. In fine, to end as I began, the Intermediate curriculum falls fairly in with the regular University examination courses of every school.

(iv.) IT IS ONLY IDLE BOYS WHO DO NOT WISH TO GO IN
FOR THE INTERMEDIATES.

I have never heard of a boy wishing to shirk the Intermediate examination from any good motive. The only boys who, so far as my own personal experience goes, have wished to avoid going in for them since they came into operation seven years ago, were downright idlers—boys, who felt that if they went in for them they would be obliged either to shake off their sloth—a thing they by no means wished to do if they could possibly avoid so doing—or disgrace them-

selves. To idlers of this kind the necessity of going in for the Intermediate examinations—for such boys never should be let off going in for them—is evidently especially beneficial. I have never known a case of a boy who did well at the Intermediates failing afterwards, because he did so, at other examinations.

(v.) NUMBER OF GRAMMAR SCHOOLS THEREBY INCREASED.

Scores of excellent day-schools have been opened in places where there were none before, instituted specially to prepare pupils for the Intermediates. These schools, how detrimental so ever to the prosperity of the old endowed schools, are an immense boon to those whose means do not permit of their sending their sons as boarders to the latter Institutions.*

* Some large well-endowed, well-equipped Boarding Schools—eleven or twelve such schools at the least—there should, however, always be in Ireland; first, for the sake of those parents who desire to send their sons to Boarding Schools in their own country; and, secondly, as prizes in the profession. Take away all the large Boarding Schools that there are, curtail their emoluments considerably, reducing all the schools in Ireland to a dead flat level, and you will take away what stimulates many and many an able promising young man to go to the pedagogic profession. Were such a change in our school system to take place, the head-masterships would gradually fall into the hands of inferior men—inferior intellectually and socially at all events; and higher-class education would suffer accordingly. The more capable in all respects the head-masters of our Grammar Schools are, the better for the education of the country, the better for the country itself. The best form of higher education cannot reasonably be expected in schools presided over by inferior men. True, it may be urged by some one, there have been prizes in the profession for many years past, and how poor the outcome notwithstanding! It is not the prizes in the profession, I reply, which must be held responsible for the outcome whatever it be. Chief among the preventable causes of the failure of some of the principal schools in Ireland are the facts, that so many of the head-masterships are appointments for life; that there are no

- (vi.) ENGLISH COMPOSITION AND LITERATURE, PHYSICAL GEOGRAPHY, BOOK-KEEPING, FRENCH, AND DRAWING BETTER AND MORE GENERALLY TAUGHT IN IRISH SCHOOLS THAN FORMERLY.

These are now regular school subjects. In old times they were taught—if taught at all—most inadequately and fitfully.

- (vii.) THE INTERMEDIATES A GREAT BOON TO ASSISTANT-MASTERS.

Skilful and clever assistant-masters like the Intermediates vary much, so far as I have been able to learn by inquiry; and no wonder. For they possess by their means an opportunity, never possessed by them before, of having their teaching powers fairly tested year after year. They must also feel an incitement to work which must be agreeably and healthfully stimulating to them, as the portentous examination draws nearer and nearer each year. It is a great thing for a young man to be able to say with truth—ay, and to be able to prove it, too, for he has the Intermediate Result Books to point to in evidence—"Such and such a number of my pupils" (mentioning the number) "have passed the last Intermediate examinations, gaining amongst them many valuable distinctions;"—distinctions which he can, if called

retiring pensions; and that there is no proper supervision. Schools so managed, or rather not managed, could not be expected to prosper. But the fact that endowed schools have been mismanaged in the past, is no reason why they should be mismanaged in the future. It is not large, well-endowed, ill-managed, but large, well-endowed, well-managed Boarding Schools of which, I have said, there should be always, at the least, eleven or twelve in Ireland.

upon, refer to in detail. Yes, it is, indeed, a great thing for any young master to be able to feel that he can point to the results of previous Intermediate examinations with honest pride, should his teaching powers ever be called in question—as, of course, every time he applies for a mastership they are pretty sure to be. To the lazy assistant-masters the Intermediates are of critical importance. The fruits of laziness are never good. Obviously the head-master's opinion of the assistant-master whose pupils fail, not from want of ability, but because they have been badly taught, cannot be expected to be particularly high. Of this, the assistant-master is anxiously aware; and the knowledge cannot but have at once a sobering and a stimulating effect on him, and so cannot but be helpful to him as a teacher.

(viii.) THE INTERMEDIATE BOARD OF EXAMINERS A
THOROUGHLY TRUSTWORTHY ONE.

There could scarcely be devised a Board more trustworthy and more capable in every respect. On it are scholars of eminence and practical experience from every part of the United Kingdom, and also from the Continent. The following, for example, was the

LIST OF EXAMINERS,

SELECTED, WITH THE APPROVAL OF THE LORD LIEUTENANT,
TO CONDUCT THE EXAMINATIONS IN 1885:

GREEK AND LATIN.

Butler, Rev. M. J., B.A., D.D.

Davies, John F., M.A. (Dub.), F.R.U.I., Prof. of Latin, Queen's
College, Galway.

- Dougan, T. W. (Cantab.), M.A., Fellow, St. John's College, Cambridge, Prof. Latin, Queen's College, Belfast.
 Hayes, Rev. Laurence J., D.D., Professor, The College, Thurles.
 O'Farrell, Edward, B.A. (Dub.), Mod. T.C.D.
 Tyrrell, Robert Y., M.A. (Dub.), F.T.C.D., Prof. of Greek, Univ. of Dublin.

ENGLISH.

- Browne, Rev. Robert, St. Patrick's College, Maynooth.
 Carmichael, Rev. Frederick F., LL.D. (Dub.)
 Croly, D., M.A. (R.U.I.), Prof. English Literature, Catholic Training College, Drumcondra.
 Dougherty, Rev. J. B., M.A. (R.U.I.), Prof. of Logic, Magee College, Londonderry.
 Evans, Rev. Henry, D.D.
 Lyster, Thomas W., B.A. (Dub.), 1st Senior Moderator, T.C.D., Assistant Librarian, National Library of Ireland.
 M'Donald, Rev. Walter, St. Patrick's College, Maynooth.
 Nicolls, Archibald J., LL.B. (Dub.)
 Owens, Rev. R., St. Patrick's College, Maynooth.
 Park, John, M.A. (R.U.I.), F.R.U.I., Prof. of Logic and Metaphysics, Queen's College, Belfast.

FRENCH.

- Barbier, Paul E. E., Lecturer, French Language and Literature, Univ. Coll., South Wales, Cardiff.
 Cogery, A., B. es L. (Paris), Examiner in French, Trinity College, London.
 Polin, Rev. G., B. es L., F.R.U.I.

GERMAN.

- Oswald, E., M.A., Ph.D. (Göttingen), Instructor in German to Royal Naval Coll., Greenwich.

ITALIAN.

- Ricci, Luigi, Prof., City of London Coll., and Examiner to H.M. Civil Service Commission.

CELTIC.

Joyce, Patrick W., LL.D. (Dub.), Professor, National Board of Education.

MATHEMATICS.

Bernard, J. H., M.A. (Dub.), F.T.C.D.

Crofton, Morgan W., D.Sc. (R.U.I.), F.R.S., F.R.U.I.

Kavanagh, James W., late Prof. of Elementary Mathematics, Catholic University, Dublin.

Leebody, John R., M.A. (R.U.I.), Prof. Mathematics and Natural Philosophy, Magee College, Londonderry.

Lennon, Rev. Francis, Professor of Mathematics and Natural Philosophy, St. Patrick's College, Maynooth.

M'Grath, Joseph, B.A. (Lond.), Professor of Mathematics, Catholic Training College, Drumcondra.

Shaw, George F., LL.D. (Dub.), F.T.C.D.

Tarleton, Francis A., LL.D. (Dub.), F.T.C.D.

ARITHMETIC AND BOOK-KEEPING.

O'Brien, Edward T., Accountant, Mining Company of Ireland.

O'Dea, Rev. Thomas, Professor, St. Patrick's College, Maynooth.

Rambaut, Arthur A., B.A. (Dub.), Senior Mod., T.C.D., Assistant Astronomer, Dunsink Observatory.

Whitton, Frederick A., Accountant, Representative Church Body.

NATURAL PHILOSOPHY.

Coffey, George, B.A. (Dub.), Senior Moderator, T.C.D.

Doherty, J. J., LL.D. (Dub.), Senior Moderator, T.C.D.

Scott, A. W., M.A. (Dub.), Prof. Physical Science, St. David's College, Lampeter, Cardiganshire.

CHEMISTRY.

Davy, Edmund W., M.A., M.D. (Dub.)

BOTANY.

Sigerson, George, M.D., M.Ch. (R.U.I.)

DRAWING.

Carroll, John, Art Master, Hammersmith Training College.

Townsend, Edward, M.A. (Dub.), D.Sc. (R.U.I.), Prof. of Engineering, Queen's College, Galway.

Vinter, J. A.

THEORY OF MUSIC.

Gick, Thomas, Mus.D. (Dub.)

Hoffmann, Francis.

What a great thing it is for the Irish parent to be enabled to have his son's school progress publicly tested every year, and that at a merely nominal cost, by such a highly qualified Board of Examiners!

(ix) THE EDUCATIONAL VALUE OF THE INTERMEDIATES
TESTED BY SUBSEQUENT EXAMINATIONS.

"Do the boys who distinguish themselves at the Intermediates, and subsequently go to an University, generally fare well also at the University?"

Yes, remarkably well—and, that, no matter whether they go to Oxford, Cambridge, Trinity, or the Royal University—a fact which alone proves that the "Intermediate" system is a thoroughly sound one. If it were not so, such excellent results it could not produce.

(x.) THE INTERMEDIATES ENCOURAGE THE LEARNING OF
A FEW SUBJECTS WELL RATHER THAN OF MANY
INDIFFERENTLY. ARITHMETIC NECESSARY FOR
A "PASS" IN MATHEMATICS.

SOME subjects in the Intermediate education programme are properly regarded as large subjects, others as minor ones. No candidate obtains credit for the examination generally, nor is his name published in

the Schedule of Results, nor are Result Fees paid on his account, unless he pass in at least two of the former and one other subject. The large subjects are these:—Greek, Latin, English, Mathematics, and the Modern Languages: the others are all regarded as minor ones. To prevent too many subjects being taken up, the candidate must so select his subjects that the total marks assigned to them shall not exceed 7000. There are more marks assigned to the larger subjects than to the minor ones; and it is according to the number of marks assigned to each subject or section that the Result Fees are regulated. £10 prizes are awarded to students who have exhibited great proficiency in (α) Classics (Greek and Latin together); (β) Mathematics; (γ) English, together with one Modern Language. To gain an exhibition without a good knowledge of most of the large subjects in the programme, would be quite impossible. Gold medals are awarded only to the best answerers in one or more of the large subjects. In all these ways the study of the large subjects is greatly encouraged by the Intermediate Education Commissioners. Their determination to discourage the learning indifferently of too many subjects will be best shown, perhaps, by means of an example. A and B, two Junior Grade boys, are candidates. A takes up only three subjects—the fewest he can take, to pass, namely, *Italian, Music, and Mathematics* (Euclid and Arithmetic).* The total number of marks

* To pass in Mathematics, it is necessary and sufficient for boys in the *Junior Grade* (there is some difference in the Middle and Senior Grades) to pass in Arithmetic together with either Euclid or Algebra. Book-keeping, which has 200 marks assigned to it, is a "Section" of Mathematics, but does not count towards a pass in that "subject." Any student shall be eligible for examination in the "Junior Grade"

assigned to these three subjects is in the aggregate 1800, viz., 500 + 300 + 1000, respectively. A passes in his three subjects, scoring just exactly the *minimum* 25 per cent. in each—450 marks in all. And so he “passes the Intermediates” and has Result Fees paid for him, to the extent of 10/ + 6/ + 20/, £1, 16/ in all.* B takes up, on the other hand, ten subjects, the total marks assigned to which are in the aggregate 7000—the largest number of marks he can compete for. In five of his ten subjects—viz., *English, Book-keeping, Euclid, Algebra, and Music*—he passes, obtaining for each full marks: in the other five—viz., *Greek, Latin, French, German, and Arithmetic*—he fails, being just one mark below the *minimum* pass marks (25 per cent.) in each. He scores on the whole, however, 3770 marks against A’s 450: in other words, he scores just 3320 marks more than A. He, nevertheless, does not “pass the Intermediates,” not having passed in two of the large subjects. The marks of the two boys, with subjects &c. in full, are subjoined in tabular form, so that the reader may the more easily understand what I have been trying to explain to him, seeing thus with his own eyes the marks and subjects plainly set forth.

			Total obtained.	
Gross total.			A	B
Greek	.	1200	—	†F 299
Latin	.	1200	—	F 299

who on the first day of June, in the year in which he shall present himself, shall either attain, or be under, the age of sixteen years.

* In the Junior Grade Result Fees are paid at the rate of 2/ per 100 marks assigned to the subject or section in which the student passes. Thus 20/ are the Result Fees for a pass in Mathematics, 1000 marks being assigned to this section.

† F placed thus over a mark means “failed” in this subject—the quarter of the obtainable marks not having been obtained in it.

English	1200	.	—	.	1200
French	700	.	—	.	F 174
German	700	.	—	.	F 174
Italian	500	.	125	.	—
Celtic	600	.	—	.	—
Arithmetic . . .	500	.	125	.	F 124
Book-keeping . .	200	.	—	.	200
Euclid	500	.	125	.	500
Algebra	500	.	—	.	500
Natural Philosophy .	500	.	—	.	—
Chemistry . . .	500	.	—	.	—
Drawing	500	.	—	.	—
Theory of Music . .	300	.	75	.	300
<hr/>					
Maximum	9600				
Total obtained . .	.	by A	450	.	by B 3770
Total obtainable . .	.	by A	1800	.	by B 7000

To A's schoolmaster there are, as we have seen, 36/ paid in Result Fees: to B's Schoolmaster nothing.

From all which it must be clear that the Intermediate education system—no matter what its opponents may say to the contrary, or what its other faults may be—encourages the learning of a few subjects well rather than of many indifferently.

(xi.) NO MEANS OF TESTING A BOY'S EDUCATIONAL PROGRESS IN ENGLAND SO THOROUGHLY EFFICACIOUS AS THE INTERMEDIATES IN IRELAND.

There are no examinations for schoolboys in England comparable to the Intermediates in Ireland, when the publicity, popularity, comprehensiveness, and generally excellent management of these examinations are all at once taken into account; none which give at one and the same time such a stimulus to teachers to teach and to pupils to learn with diligence. In Ireland there are the Intermediate Result-Fees to stimulate the teachers; the exhibitions, book-prizes, money-prizes, and medals to stimulate both the pupils

and the teachers. In England there are no Intermediate Result-Fees to stimulate the teachers; no State-offered exhibitions, book-prizes, money-prizes and medals to stimulate the pupils. Then there are, as soon as the Intermediate examinations are over and the results made known, the Examiners' published reports; and then, following close upon these, the many able, searching newspaper articles and letters to comment on these reports; to review the general results; to criticise the questions; to compare school with school, contrasting the honors, &c., won by one school with those won by another, and so forth. What incitements to work hard at school are there in England, at once so thorough, so encouraging, so stimulating, so above-board, to compare with these? Simply none. The Intermediates are, in good truth, more precious than gold to Irish parents who have their children at Irish grammar schools.

In order to corroborate my often expressed opinion that the Intermediate examinations have been, and are, of the greatest service, from an educational point of view, to Ireland, I beg to quote the following passages from the published "Extracts from the Reports of the Examiners (Intermediate), 1885." The Examiners' Reports for 1886 have not yet (Sept. 18th, 1886) been published.* How the opponents of the system can continue to oppose it in the face of such strong testimony in its favour I cannot conceive. The College degrees, and high characters generally of the

* The footnote on p. 282 was inserted after the proof-sheets of the entire book had been revised.

Examiners, from whose reports these extracts are quoted, are assuredly sufficient guarantee of their trustworthiness and ability as judges in the case.

GREEK.

From the Report of R. Y. Tyrrell, Esq., M.A., F.T.C.D.

All Grades—First Paper—(Boys and Girls).

"As a rule there were signs of careful teaching."

LATIN.

Senior Grades—Second Paper—(Boys and Girls).

"The answering in general I thought good."

From the Report of John F. Davies, Esq., M.A.

Middle Grade—First Paper—(Boys and Girls).

"This seems to show that very earnest endeavours are made from year to year to attain the utmost amount of improvement, according to the Examiners' Reports and suggestions.

"The attempts at Latin Verse Composition were good and interesting. A few were as good as it was possible for any one to accomplish in the time allowed.

"I am of opinion that this is a very valuable and essential part of the Classical course. A knowledge of the exact meaning of words," Mr. Davies adds, "cannot be acquired without the practice of Verse Composition."

From the Report of M. J. Butler, Esq., B.A., D.D.

Middle Grade—Second Paper—(Boys and Girls).

"Showed a very fair, and, in some instances, a very high, standard of education and training, as not a few students scored ninety per cent. and upwards in the more important and more difficult questions."

From the Joint Report of John F. Davies, Esq., M.A., and Edward O'Farrell, Esq., B.A.

Junior Grade—First Paper—(Boys and Girls).

“One of the most noteworthy features of this examination was the almost entire absence of blanks and insignificant totals as compared with former years.”

From the Joint Report of Rev. M. J. Butler, B.A., D.D. and Rev. L. J. Hayes, D.D.

Junior Grade—Second Paper—(Boys and Girls).

“A decided improvement on that of last year.”

ENGLISH.

From the Report of Rev. J. B. Dougherty, M.A.

Senior Grade—First Paper—(Boys).

Middle Grade—Second Paper—(Boys and Girls).

“There was but a small percentage of total failures, and the answering, on the whole, was satisfactory. That of the boys in History is worthy of special commendation for fullness, accuracy, and intelligence ; it was superior to anything I have met with in my previous experience of these examinations.

“In the History of Literature the answering was also excellent, a result, no doubt, to be attributed in part to the admirable text-book recommended in this subject. The Geography, too, though not equal to the History, was well done.

“The map-making compared most favourably with that which I examined some years ago in the Junior Grade.”

From the Report of John Park, Esq., M.A.

Senior Grade—Second Paper—(Boys).

Middle Grade—First Paper—(Boys and Girls).

"The handwriting was in most cases good, often excellent, and sometimes really elegant ; the answers were as a rule, correct in spelling, and even in punctuation. The questions were almost always understood, and errors were due not to confusion, but to ignorance, or to mere inadvertence. . . . Most essays displayed considerable fluency, average intelligence, and power of expression, and many gave evidence of facility and felicity of diction. In grammar and analysis I was able to perceive a decided improvement, especially in the case of the boys. Their answering was often clear, correct, and intelligent, and bad answers and stupid ineptitudes were exceedingly rare."

From the Joint Report of Daniel Croly, Esq., M.A. ;
Thomas W. Lyster, B.A. ; and Arch. J. Nicolls, LL.B.

Junior Grade—First Paper—(Boys).

"We are glad to be able to state that the English Compositions, more especially those of the advanced boys, showed a very decided improvement on the Compositions of previous years.

"The handwriting and spelling were, with a few exceptions, good.

"In conclusion, we have much pleasure in testifying to the general style and form in which the answers were turned out."

From the Joint Report of Rev. Robert Browne, D.D.;
Rev. F. F. Carmichael, LL.D., and Rev. Richard
Owens.

Junior Grade—Second Paper—(Boys).

“We have much pleasure in reporting that the answering in the subject of which we had charge was, on the whole, satisfactory, and afforded unmistakable evidence of a progressive improvement in the training and preparation of the students.

“In Geography, Physical Geography especially, the answering was better than that of last year.

“We have special pleasure in reporting that, even since last year, a most marked improvement has taken place in the orthography and penmanship of the students. The failures, consequently, under the head of English Grammar were very few.”

FRENCH.

From the Joint Report of Paul E. E. Barbière, Esq., and
Rev. G. Polin.

Junior and Senior Grade (Boys).

“We can report favourably on . . . the translations of the idiomatic sentences, and the extracts, of the Junior Grade. There is an improvement in the answers in French Accidence this year compared with last year.”

From the Report of A. Cogéry, Esq., B.-es-L.

Middle Grade (Boys).

“I think I can say the results obtained in the Middle Grade present a noticeable improvement which leads to hope for a very successful examination in the Senior Grade next year.”

ARITHMETIC.

From the Joint Report of E. T. O'Brien, Esq. and the Rev.
Thos. O'Dea.

Junior Grade (Boys).

"We have much pleasure in reporting that the Junior Grade (Boys) have shown this year a good knowledge of Arithmetic. The results show a decided improvement on those of last year. The style of answering was in many cases faultless, and as a rule fairly satisfactory."

From the Report of Arthur A. Rambaut, Esq., B.A.

Middle Grade (Boys and Girls).

"The answering of the boys in this grade was extremely good, especially in those questions which came directly under some rule. On the whole, the fact that 46 per cent. of the candidates obtained honor marks, and that no less than 83 per cent. passed, must, I think, be considered highly satisfactory."

EUCLID.

From the Report of George F. Shaw, Esq., LL.D., F.T.C.D.

Senior Grade (Boys).

"A comparison of the Senior Grade Papers with those of the Junior Grade left me impressed with the great improvement the boys are making. The spelling and grammar were remarkably good."

ALGEBRA.

From the Joint Report of James W. Kavanagh, Esq.,
Joseph Magrath, Esq., and Geo. F. Shaw, Esq., LL.D.

Junior Grade (Boys).

"Several achieved the difficult feat of obtaining full marks—500. In neat and clean penmanship, distinctness

in the use of algebraic symbols and elementary processes, the papers of the majority of the boys who passed, or passed with honors, were eminently satisfactory, testifying to efficient teaching in these respects."

CHEMISTRY.

From the Report of Edmond W. Davy, Esq., M.A., M.D.

All Grades (Boys and Girls).

"It affords me much pleasure in being able to furnish you with a favourable report on the general answering in Chemistry of the three different grades, at the examination held last June, which, I consider, showed a marked improvement on that of the year 1880. . . . In conclusion, I beg to say that I consider the results of this last examination in Chemistry to be, on the whole, very satisfactory."

DRAWING.

Geometrical and Perspective Drawing.

From the Report of Edward Townsend, D.Sc.

Middle and Senior Grades (Boys and Girls), and Junior Grade (Girls).

"I beg to report that the answering in Geometrical Drawing has been exceedingly good. The candidates have exhibited great neatness and accuracy in the drawing of figures, and a good knowledge of the geometrical principles necessary for their construction."

From the Joint Reports of John Carroll, Esq. and J. A. Vinter, Esq.

Junior Grade (Boys).

"In Geometrical Drawing, the result is on the whole satisfactory, a large number of answers having obtained full marks."

CHAPTER XXV.

*ESPECIAL DISADVANTAGES IN CASES OF ILLNESS
INSEPARABLE FROM THE ABSENCE OF IRISH BOYS
AT ENGLISH SCHOOLS.*

THE accommodation for and care of invalids is no better in the ordinary middle-class schools of England than it is in the corresponding schools of our own country. Good school infirmaries, skilful doctors, and kindly attention are to be had in Ireland as well as in England. This, then, being admitted, it must assuredly be granted me that it is desirable that, if boys whose parents reside in Ireland must be sick at school, they should be sick in Ireland rather than in England.

To speak generally, it involves less anxiety and expense on the part of the Irish parent resident in Ireland to visit his son, if stricken down with illness, at an Irish school than it would to visit him if he were similarly afflicted in an English one.

The railway journey in Ireland would be usually shorter and more convenient. The Irish doctor would probably have a clearer insight into the Irish boy's case, understanding his nature better;* while it is not inconceivable that he might also, at the same time, be actually a better qualified physician and surgeon.

* See the quotation, bearing upon this point, given on p. 280.

The Irish parent, too, would be more likely to have some old acquaintance or friend in, or in the neighbourhood of, the school in Ireland, who would sympathise with him in his distress, and help him in many little ways should he go to visit his invalided son. Letters, moreover, might be more frequently received and answered. I have known instances of Irish parents whose sons were sick at an English school—sick unto death. Nothing could exceed the misery of these parents, intensified as it was by the consciousness of long distances intervening between themselves and their sons. There was nothing to alleviate it. I have also known instances of boys being sick at Irish schools. Sickness in such cases can never but be accompanied with sad suspense. But there are many comforting little circumstances, many little alleviations of grief, many little consolations, many little helpful accessories, for the Irish parent whose son is sick in Ireland, in which the Irish parent whose son is sick in England has no share. The sea alone by itself, especially in the case of parents who are themselves aged or weakly, is a barrier which is by no means to be left out of account. I have known cases where the strip of sea, narrow though it is, that separates England from Ireland formed an actually insurmountable obstacle to Irish parents visiting their invalided children in England. No equally serious obstacle, in case of illness, can there exist for the Irish parent, residing in Ireland, who has his sons at an Irish school.

What has been said in regard to the inconveniences and discomforts to Irish parents, arising from distances, which attend, as necessary accompaniments, the illnesses

of their sons in England, applies also to cases where it is the parents themselves who fall ill, not the sons. There are instances on record when tidings that his father or mother were dying reached the son, at his distant English school, too late to bring him home in time to gladden the weary heart, and receive the final blessing, the last farewell of the departing parent.*

* In connection with this subject, it may interest the reader to know that in the *Commissioners' Endowed School Report* (Ireland), already referred to, Mr. Mahaffy assures us, "When I visited Winchester, it was easy to distinguish in a large class the boys who had won their way into the foundation by competition; they were remarkable for their worn and unhealthy looks" (p. 255).

And again in this same Report, p. 261, he writes: "I cannot think that the curious traditional rudeness of the scholar's life at Winchester is likely to suit boys rendered delicate by their training." For instances of this "rudeness" see footnote, p. 231. "Professor Creasy bears witness that in his time, about fifty-five years since, the life of an Eton Colleger, in the Long Chamber, was about as hard as that of a cabin-boy on board a ship." So records Mr. Pycroft in his *Oxford Memories*, vol. i. p. 2. Is the said Colleger's life very much less "hard" now, it may be asked, or the better suited for delicate boys? Mr. Pycroft (same vol. p. 6) ascribes the prevalence of the fagging system of those days to the fact that "the system of our public schools was such as to necessitate much menial work under the name of Fagging from economy of servants, and to necessitate frequent punishment for want of masters as a sufficient police of prevention." What now necessitates "fagging," and the "hard life"—hard especially to delicate boys—thereby entailed?

CHAPTER XXVI.

CONCLUDING REMARKS. QUESTIONS ON THE ESSAY.

I HAVE shown that the majority (over 90 per cent.) of our distinguished living Irishmen were educated, as boys, exclusively in Ireland. This proves that a very satisfactory education can be secured for one's sons in Ireland. I have at the same time shown that only about 5 per cent. of our distinguished living Irishmen were educated, as boys, altogether in England. These facts certainly tend to show that a satisfactory education cannot, if one may judge from results, be secured for Irish boys at English schools.

Let all Irish parents take courage, and act independently in this gravely important matter of school selection. Let them, when making their choice, not lose sight of the fact—how significant it is!—that of the thousands of Irishmen, now in their prime so far as age is concerned, who were educated, as boys, exclusively at English schools, only thirty can be reckoned as “distinguished.” If in regard to manners or accent they begin to feel any qualms, let them bethink themselves of such men as Lord Monck, the Earl of Rosse, Lord Fitzgerald, the Hon. David Plunket, M.P., Lord Ashbourne, Lord Justice Fitzgibbon, the Provost and the Vice-Provost, T.C.D., Lord Chief Baron Palles, Sir J. C. Mathew, the Bishop of Peterborough, the Lord

Primate, the Bishops of Down, Cork, Kilmore, Clogher, Lord Wolseley, Dr. Quain, and the many other distinguished living Irishmen who were educated, as boys, exclusively in Ireland. Let them bethink themselves of these, and cheer up. The manners and accent of these may, no doubt, be "Irish;" nay, very probably are, seeing that they received their early education exclusively in Ireland; and this, undoubtedly, is a great pity, a great drawback and disadvantage to them. This, for argument's sake, one may readily admit. But all the same, the disadvantages and drawbacks in regard to accent and manners under which these gentlemen labour notwithstanding, they somehow managed to succeed splendidly: this at least is a comfort.

Irish manners and an Irish accent in their sons may assuredly, therefore, be cheerfully borne with by Irish parents, seeing that distinguished success in life is, as is clear, by no means incompatible with such manners, such accent.

And, after all, let them bear in mind that an Irish education possesses many decided advantages as some set-off against its disadvantages, allowing—and this I would not allow except for the sake of argument—that an Irish education really does entail certain disadvantages arising from inferior manners and accent. May not this supposed inferiority in point of manners and accent be endured with something more than mere resignation for the sake of those counterbalancing advantages with which we can justly credit it?

The advantages and disadvantages of English schools for Irish boys I have set forth, so as to bring them the more clearly before the eyes of the reader, in the following tabular form:—

ANTITHETA ON ENGLISH SCHOOLS AS PLACES OF EDUCATION FOR IRISH BOYS.

PRO.

(i.) The fact that (as is alleged by some, though stoutly denied by others) an English school education produces more gentlemanly men, and teaches nicer habits and a better accent.

(ii.) The spending of all one's early life in

CONTRA.

(i.) The greater chances that a boy runs of being roasted almost to death, like Tom Brown at Rugby, and of being otherwise bullied most miserably. The obvious objections to one's sons being made "fags" of.

N.B. Fagging is not countenanced at Irish schools.*

(ii.) The danger of a boy's contracting most dangerous and abominable vices

* The following passage describes the roasting scene:—

"'Very well then, let's roast him,' cried Flashman, and catches hold of Tom by the collar: one or two boys hesitate, but the rest join in. Tom is dragged along struggling. His shoulders are pushed against the mantelpiece, and he is held by main force before the fire, Flashman drawing his trowsers tight by way of extra torture.

"'Will you sell now for ten shillings?' says one boy who is relenting. [*i.e.* sell a ticket which Tom had just drawn in a swindling transaction which these sporting young gentlemen called a "Derby lottery."]

"Tom only answers by groans and struggles.

"'I say, Flashey, he has had enough,' says the same boy, dropping the arm he holds.

"'No, no; another turn'll do it, answers Flashman.

"But poor Tom is done already, turns deadly pale, and his head falls forward on his breast.

"Flashman and one or two others slink away; the rest, ashamed and sorry, bend over Tom or run for water, while East darts off for the housekeeper. Water comes, and they throw it on his hands and face, and he begins to come to. 'Mother!'—the words came feebly and slowly—'it's very cold to-night.' 'Where am I?' goes on Tom, opening his eyes. 'Ah! I remember now;' and he shut his eyes again and groaned."—*Tom Brown's Schooldays*, Part I. Chapter VIII.

Any boy may, any day or night, be subject to the same treatment as Tom Brown in any school in which there is little or no supervision, and boys are constantly left to themselves and their honour during after-school hours. We have no reason to regard this case of bullying as exceptional.

Ireland said to give a false notion of the importance of Ireland in the system of these countries, and to breed a narrow and unintelligent sort of national feeling, and to be warping and narrowing to the mind generally. Therefore, an education in England preferable.

[see quotations from *Eric* and other publications in Chapter IX. Compare also Chapter XIV.]

(iii.) The greater chances of a boy's learning little or nothing [see Chapters I., IX., X., XI., XII., XIII., XXIII.]

(iv.) The greater cost of education—if the school be a *bonâ fide* respectable place of education [see Chapters XXI., XXII.]

(v.) The increased discomforts, difficulties, and inconveniences in cases of sickness [see Chapter XXV.]

(vi.) The certainty that an Irish boy's moral, intellectual, and physical faculties will be less well understood and appreciated by English teachers in English schools than by his own countrymen in his own country [see Chapter XXIII. (viii.)]

(vii.) The absence of proper supervision during after-school hours [see Chapter XVIII., *passim*, and Chapter XXIII. (v.)].

(viii.) The excessive size, for the most part, of the classes in English schools [see Chapter XII.]

(ix.) The possibility that an Irish boy may contract a hybrid accent most unpleasant to listen to [see Chapter XVII.]

(x.) The danger that an Irish boy, who is educated in England, may contract a thorough dislike for Ireland and everything connected therewith; and

the certainty that he will know less of the Irish character than if he had been educated in Ireland—all which will be a serious loss to him if he should be obliged to spend his life in Ireland ; also a loss to Ireland should he ever become a member of the House of Lords or Commons [see Chapter XX.]

(xi.) The certainty that he will make fewer friends than if he had spent his boyhood in Ireland—which will be a great loss to him if he should have to live in Ireland afterwards [see Chapter XIX.]

(xii.) The absence from English schools—at least from the larger English schools—as compared with schools in Ireland, of the home element.*

“This is, doubtless, a very one-sided account. It is the man painting the lion with a vengeance,” some one may say. Let him who feels inclined to say so deny the account, point by point, if he can, in place of bringing vague general charges against it and throwing out disparaging innuendos. If this he will not do, if this he cannot do, then, in common honesty, let him refrain from depreciating generalities : they are quite out of place in a serious discussion of this kind—indeed, in a serious discussion of any kind.

What a great deal of hope and courage may Irish

* This absence arises partly from there being too few masters for the number of boys, partly from the withdrawal of the masters from the society of the boys during their recreation hours, &c. “That education,” writes Sydney Smith in his essay, already several times referred to—and with his opinion in this matter I cordially agree—“seems to us to be the best which mingles a domestic with a school life, and which gives to a youth the advantage which is to be derived from the learning of a master, and the emulation which results from the society of other boys, together with the affectionate vigilance which he must experience in the house of his parents.”

parents who have their sons at Irish schools derive from the calm consideration of the foregoing Antitheta ! There is one great fact, at all events, that cannot be denied—one circumstance on which assuredly all Irishmen may fairly congratulate themselves ; and this is, that nearly all our leading Irishmen were educated as boys in Ireland. Be their accents Irish or not ; be their manners good, bad, or indifferent, we find on our lists of distinguished Irishmen who were educated as boys entirely in their own country—and this privilege no casuistry or special pleading can take away from us—eminent lawyers, famous soldiers, distinguished statesmen, learned theologians, eloquent, impressive preachers, authors of standard works, classical scholars, physiologists and mathematicians known throughout the civilised world, physicians and surgeons of high repute, poets, painters, musicians, who are respected and admired wherever poetry, painting, and music find votaries, noble philanthropists, public-spirited merchants. Yes, many such we find among those who were educated, as boys, exclusively in Ireland.

What though the manners and accent of these Irish bishops, judges, generals, and the rest of them, be inferior to what they might have been, if only they had been educated as boys in England instead of Ireland ? and this I am perfectly sure they are not. But what if even they should be ? The fact assuredly will cause but little pain either to themselves or their parents.

If one's son become as successful a politician as Lord Ashbourne or Sir Charles Russell, Q.C., M.P. ; as able a lawyer as the Right Hon. John Gibson, Q.C., M.P. ; Hugh Holmes, Q.C., M.P., or Mr. Digby Seymour, Q.C. ; as brave and accomplished a soldier as

Lord Wolseley; as deeply-read a theologian as Dr. Gwynn or Dr. Salmon; as lucid and eloquent a preacher as the Bishop of Peterborough, or Dr. Forrest, or Dr. Littledale; as wise and astute a judge as the Master of the Rolls, Chief Baron Palles, Sir J. C. Mathew, or Lord Justice FitzGibbon; as profound a mathematician as Sir Andrew Hart, Professor Burnside, Professor Casey, Dr. Salmon, Mr. Williamson, or the Provost; as sound and tasteful a classic as Professor Tyrrell, Professor Crossley, or Mr. Bury; as respected a philologist and politico-economist as Dr. Ingram; as thoughtful and learned a metaphysician as Professor Maguire or Mr. Abbott; as subtle a logician as Mr. Monck; as much imbued with the true spirit of poetry as Professor Armstrong; as versed in English literature as Professor Dowden; as charming a musician as Dr. Villiers Stanford or Sir Robert Stewart; as admirable a painter as Sir Frederick Burton or Sir Thomas Jones; as estimable a statesman as Lord Monck; as judicious a law Lord as Lord Fitzgerald; as brilliant a physicist as Professor Tyndall; as eminent an analyst as Sir Charles Cameron; as great a physician as Dr. Quain; as skilful a surgeon as Sir William MacCormac or Sir George Porter or Sir William Stokes; as prosperous and benevolent a merchant as Sir Edward Cecil Guinness; as gifted and spirited a War Correspondent as Dr. W. H. Russell; as versatile a dramatist as Mr. W. G. Wills; as famous a financier as Sir Robert Hart; as expert and original a geologist as Professor Hull; as world-renowned a telescope optician as the talented and ingenious Mr. Grubb; as experienced and authoritative an engineer as Professor

Crawford, Mr. Manning, Mr. Barton, or Mr. James Price; as capable and enlightened an architect as Mr. Drew; as courageous and useful a Civil Servant as Sir Robert Montgomery—if one's son become as distinguished as any of these—and they were all educated exclusively in Ireland, then assuredly his parents may well, and they probably will, regard with perfect equanimity whatever manners or accent, be they ever so "Irish," he may happen to have.

Despised, neglected schools of Ireland! What good reason you have to be proud of the educational work that you have done, and are doing! Yes, are doing in spite of the chilling, ungenerous neglect, the insolent disdain with which you—those of you, at least, which are under Protestant management—have been for so many years treated by the vast majority of those distinguished pupils of yours who owe so much, so very much, of the success they have achieved in life to the sound, thorough training and teaching which they received, as boys, within your unornamented, unpretending walls!

Nor is it only in literature and science and art and statesmanship and the various professions that there are, civil and military, that Irishmen, educated exclusively in Ireland, come to the very front. In cricket, football,* and lawn-tennis; as marksmen, oarsmen, in the hunting-field; at racquets, and at all other manly pastimes, home-educated Irishmen may also—as facts incontestably prove—come to the foremost rank.

In short, there is nothing—no art, no science, no

* Thirteen of the XV. who beat the All England Team in February (1887) were educated as boys in Ireland.

literature, no pastime, no profession—in which home-educated Irishmen may not become proficient.

Goodness and bravery, and artistic skill, and physical strength, and athletic agility, the clear head, the refined and cultivated mind, a right understanding, the strong arm, fleetness of foot, these may be all acquired in Ireland. This facts make clear. What more can an Irish parent reasonably ask for? And at how small a cost, too, may these qualities and accomplishments be acquired! With goodness, and bravery, and learning, and æsthetic culture, and health, and strength, and energy, and activity, as characteristics of his sons, any parent, at all reasonable, ought surely to be content. And that one's sons may grow up in Ireland to be brave, good, energetic, learned, highly-cultured, healthy, robust, athletic, is surely self-evident.

It is very difficult, I am well aware, to prove anything by means of statistics in such a manner that the argument may not in some way be contravened. All I ask is, that the reader do not judge of my Essay by a part only, but by the whole. In short, I only ask that it may be read fairly. I do not pretend that it is gracefully written: I do not say that there may not be flaws in some of the arguments. I do not flatter myself that I may not have laid too much stress upon some points, too little upon others. That my Essay may be defective and faulty in all these respects I am prepared to frankly, unhesitatingly admit. But I do say, that if I have made it clear, as I believe I have, that it is Irish schools that have supplied the present-day society of Ireland with nearly all its brightest, ablest, and most useful members—over 90 per cent. of them at least; that of the Irishmen residing in

England, or the Colonies, or other countries who have come to the front an immense majority were educated as boys in Ireland; that of the vast number of Irish boys educated in England extremely few reflect any credit either on themselves or their schools; that, if I have made all this clear, then in this case I hold that I have proved my case, namely, that "Irish schools for Irish boys" is the principle on which middle-class Irish parents, where their sons' education is concerned, ought in justice to their sons and to themselves, to act.

Nothing so conduces to a boy's happiness as, at one and the same time, a good religious and moral training, sound teaching, and freedom from bullying. Now, if I have made it clear that there is—and, thanks to our supervision system, there must be—less bullying and less vice, and, to judge by results, sounder and more effectual teaching, in an Irish than in an English grammar-school, then it seems to me that the Irish middle-class parent is bound by all the ties of parental duty to send his sons to an Irish rather than to an English school. "Honour your father and mother" is a great commandment, one which we are always anxious to impress upon our children; but "Honour your children" is also a duty incumbent by the laws of both revealed and natural religion upon every parent. *Maxima debetur puero reverentia*.* But how can "reverence" be said to be shown towards their children by their parents, if these parents send them, for the sake of even an English accent, to schools in England, wherein, as we learn from English masters, English doctors, and English clergymen—for it is they, be it

* Juv. xiv. 47.

noted, who have "painted" these schools so "black," I only having copied—vices of the worst kind prevail to an alarming extent; wherein, in many cases, fagging is tolerated, if not eulogised, as part and parcel of the regular school system; and learning is thought less of than amusement? Is it ever right to sacrifice what is lasting and substantial for what is ephemeral and superficial? Is it right to treat one's sons with irreverence in place of reverence? What are manners, what is accent, to compare with sound, careful teaching, freedom from systematic bullying, and the better prospect of avoiding contact with the worst forms of vice, during the long, trying, impressionable years of boyhood! Without purity of thought and conduct, and that peace of mind which a good conscience alone affords, and that cheerfulness of spirit which teasing and worry are so apt to destroy, no boy can be said to be getting fair play. Ought these essentials to a good education—to happiness, to be diminished by one jot or tittle for the sake of a so-called English accent? for the sake, indeed, of anything that is evidently in no way conducive to one's permanent happiness or success?

We have seen that most of our best Irishmen both at home and abroad, have received their education, as boys, exclusively in Ireland. Can any one suppose that any one of these—Dr. Salmon, let us say, the Bishop of Peterborough, Lord Fitzgerald, or the Provost—would have been better and happier as a boy, or better and more learned as a man, had he been educated in England—any one, at least, who reflects on the large number of Irish boys who have been, to their lasting injury, educated in that country? Is it

not possible that, had it been preordained that their education as boys should have been carried on in England, not Ireland, they might not, any of them, occupy the high positions they at present hold, with such advantage to themselves—and others?

I cannot but believe that the many distinguished Irishmen, whose names will be found recorded in Chapter VI., have suffered no loss, while I believe they have reaped much benefit, through their having been educated when boys in their own country. Might not the ordeal that boys have to pass through at most English schools (once again I call to witness Archdeacon Farrar, Mr. Hughes, Mr. Lyttelton, and the others whose opinions I have quoted) have proved too fiery for them? Might it not, indeed, have been their ruin?

I have known Irish boys come back from English schools with a cordial dislike of Ireland and everything Irish. The minds of such must assuredly have been warped and narrowed, not enlarged and wholesomely strengthened, by their sojourn in England. I have known Irish boys go to English schools pure-minded and well conducted, return from them licentious young spendthrifts. I have known Irish boys who were sent to school in England unaffected and gentle in their manners, and with an accent natural, simple, and pleasant to hear; and I have known these same boys come back from their English schools—schools, too, which stand high with many Irish parents, although held in no esteem in their own country—with vile swaggering manners and a complex, mongrel accent, most disagreeable to listen to. I have known Irish boys, of no mean ability and of fair average industry, come back from English schools, at which they had

been for two or three years, having forgotten the little that they knew when they went to them, and having learned nothing new—yes, come back even to the very same schools in Ireland at which they had been before being sent, to their misfortune, to school in England, in order to learn at their old Irish school, by dint of sound teaching, just enough Classics and Mathematics to enable them to pass the Entrance Examination into Trinity College. All this I have known. But I have never known a case of any Irish boy who was indolent and stupid in his own country, becoming clever and energetic by going to an English school. Brains and studious habits never come to Irish boys who are by nature dull and idle from sending them for change of air to school in England :

*Patriæ quis exsul
Se quoque fugit ? **

For the bright and studious such change is needed not.

Charming, excellent lads I have met with—who has not?—from English schools, gracious and polished in their manners, educated splendidly for their age, and good as gold. But who has not met with lads at Irish schools of whom quite as much might be said ? And there was this great difference : whereas the former cost their parents for their education, many of them £100 a year, others of them £300 a year, and even more, the latter cost theirs not more than £75 at the most.

Small private and proprietary schools in England come and go with extraordinary rapidity—flourishing, or appearing to flourish, to-day, gone to-morrow, or

* Hor. Od. II. xvi. 19, 20.

else open under a new name! As soon as they are opened, boys are at once attracted to them; but, their defects as places of education soon becoming manifest, the boys are gradually withdrawn, till at last the proprietor or proprietors think it best to close the establishment. And thus what was yesterday a busy school is to-day a mere "House to Let." This is the history of scores of English schools in which some years of the boyhood of many a clever Irish boy have been, to his permanent injury, spent.

In regard to the great schools of England, these will flourish so long as wealth and fashion will endure—flourish and be, in the words of Canon Norris (v. p. 136), "extremely unsatisfactory—most unsatisfactory."*

Unless one's sons are destined to go to an English University, and reside afterwards in England, I cannot perceive the least special benefit to mind or body they are likely to derive from spending their boyhood at an English school of any kind, great or small—still

* "If the head-master of a small school," observes the writer of the article on "Public School Government" in the *St. James's Gazette* of June 16th 1886, "becomes careless or idle, or overbearing and rough, the numbers fall off, and he is warned in the most practical manner to mend his ways. But with one of the great public schools it is very different. The prestige of old association, the wealth of the foundation, the splendour and antiquity of the buildings, give the school such advantages that the applicants for admission are always in excess of the possible vacancies. How little the personal qualities of the head affect the numbers of the school may be judged by the story told a few days back by the head-master of Harrow. He had just (so he told his audience) registered the name of a candidate for admission in 1900. By that time Mr. Welldon may have quitted his present distinguished position for one yet more eminent. But this was nothing to the parent. What he cared for was Harrow. The richer, therefore, the country grows, and the keener the competition to send boys to the great public schools becomes, the more independent will the head-masters of the great schools find themselves."

assuming that, to speak generally, the education given in English schools be not really superior to that which can be obtained in Ireland. On the contrary: if they are destined to go to an Irish University, and to reside afterwards in Ireland, it will surely be for many reasons much wiser to send them to an Irish than to an English school—the education in the former being quite as good as that which can be obtained in the latter. But under no conceivable circumstances can it be wise for an Irish parent residing in Ireland to send his sons, as is now the fashion for so many of them to do, to a third, fourth, fifth, sixth, or seventh rate English school, no matter what its terms may be, or where his sons may be destined afterwards to live. If not thoroughly sound in principle and in every other way, education must be always dear, no matter how low the fees charged for it may be. God grant that we may all act wisely in the matter of our sons' education! May we, unmoved by what is regarded as "fashionable," unshaken by the promise of a better accent and address, have the strength of mind to send our sons to schools in our own country, if, after mature and dispassionate consideration of the question, we conclude that the substantial parts of their education—namely, their religious and moral training and sound grounding in Classics and Mathematics—will be better attended to in Ireland than in England; that their physical faculties will be attended to at least as well; and that, in addition to these things, they will be in Ireland less subjected to the cruelties practised by boys upon one another at English schools, in which—and, that, according to one well acquainted with the English

school system—boys are all divided into “despots and slaves.” *

With the view of at once bringing before the reader's mind the principal points of the Essay and epitomising it for him, I subjoin some questions.

The number prefixed to each question, or group of questions, corresponds with the number of the chapter in which the answer or answers will be found. In the “Table of Contents” at the beginning of the book the page of each chapter is indicated.

I regard, as I have already pointed out, the question discussed in this Essay as of not only grave practical importance to every middle-class parent in Ireland, but as even of national importance. This is my reason for treating it so seriously.

The reader will find that the pondering the following questions, and frankly answering them for himself, will greatly conduce to clear his understanding, and help him to arrive at a proper conclusion in regard to the entire subject—“Irish *versus* English grammar schools for Irish boys.” Nor to ponder and frankly answer for himself these questions will he think of refusing, if really interested in the various educational topics discussed throughout the Essay, and anxious to form about them, one and all, a correct judgment. That any one who has read the book so far is really

* See footnote, p. 225. The entire sentence in which the words occur in this :—“Whatever evils might arise from supervision, they could hardly be greater than those produced by a system which divides boys into despots and slaves.” Compare with this Sydney Smith's observation, quoted on p. 215 : “At a public school every boy is *alternately tyrant and slave.*”

interested in these educational topics, and is anxious to form about them, one and all, a correct judgment, I am surely justified in assuming.

QUESTIONS.

I., II. (α) Approximate number of Irish boys educated in England? (β) Meagre outcome of English schools so far as pertains to the success in life of their Irish pupils?

III., VI. (α) Nearly all our distinguished living Irishmen were educated in Ireland: corroborate by examples this statement. (β) Name (i.) the present Fellows, T.C.D., and (ii.), the present Irish judges who were *not* educated as boys in Ireland.

IV., VII. (α) The success of old Irish schoolboys in England a particularly strong testimony in favour of the Irish school system? (β) Probable number of boarders in the twenty best Irish and twenty best English grammar schools, respectively?

VIII. Many of our most distinguished Irishmen were educated at obscure schools in obscure little Irish towns; others of them were educated at home. Moral to be drawn from these facts?

IX. Write a short theme on the morality of English schools, basing your arguments on (i.) indirect evidence—*e.g.*, the present moral tone of society in England; (ii.) on direct evidence—*e.g.*, the testimony of others on the subject.

X. Mr. Payne's testimony, and that of some other English educationists, as to the teaching in English schools?

XI. The opinion of some Irish schoolmasters upon the attainments, classical and mathematical, of the Irish boys who go to them from English schools?

XII. Number of boys usually in a class in an Irish grammar-school? In an English one? Inference to be drawn therefrom?

XIII. Some remarks upon the existence of worthless private and small proprietary schools in England and Ireland, respectively?

XIV. (α) "Entrance examinations" at English schools, why undesirable? (β) Preparatory schools, why objectionable?

XV. Superannuation examinations, why objectionable?

XVI. How account for the great preference shown by Irish parents for English schools?

XVII. (α) Define the expression, "English accent." (β) Is an English accent worth acquiring? (γ) Derivation of the word "brogue"? (δ) Misapplication of the word? (ϵ) Dr. Johnson's observations about accent? about pronunciation?

XVIII. Objections to the prefectorial system? Write a brief dissertation upon the expression, "school-boy honour."

XIX. "The friendships formed by an Irish boy at an English school sure to be useful to him afterwards." What is your opinion upon this subject?

XX. The education received by an Irish boy at an English school supposed by some to impart to him a truer view of England and the English, and to broaden his mind and to enlarge his sympathies: write a note upon this point.

XXI. General range of fees in Irish and English schools respectively? Could Irish schoolmasters reduce their school-fees, so as to prevent themselves from being undersold by English schoolmasters, without injury to their schools?

XXII. (i.) High fees spent on Irish boys at English schools not always a judicious expenditure of money ? (ii.) Amount of money probably lost to Ireland every year by the partiality shown by Irish parents for English schools ?

XXIII. How account for the superior efficiency of Irish schools in regard to teaching ?

XXIV. (α) Advantages to Ireland, from an educational point of view, of the Intermediate examinations ? (β) Inferiority, from an educational point of view, of the Oxford and Cambridge local examinations to the Intermediates in Ireland ?

XXV. Special inconveniences in cases of illness inseparable from the absence of Irish boys at English schools.

THE END.

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1884.

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1884.

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CHRISTIAN DENOMINATION.

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1885.

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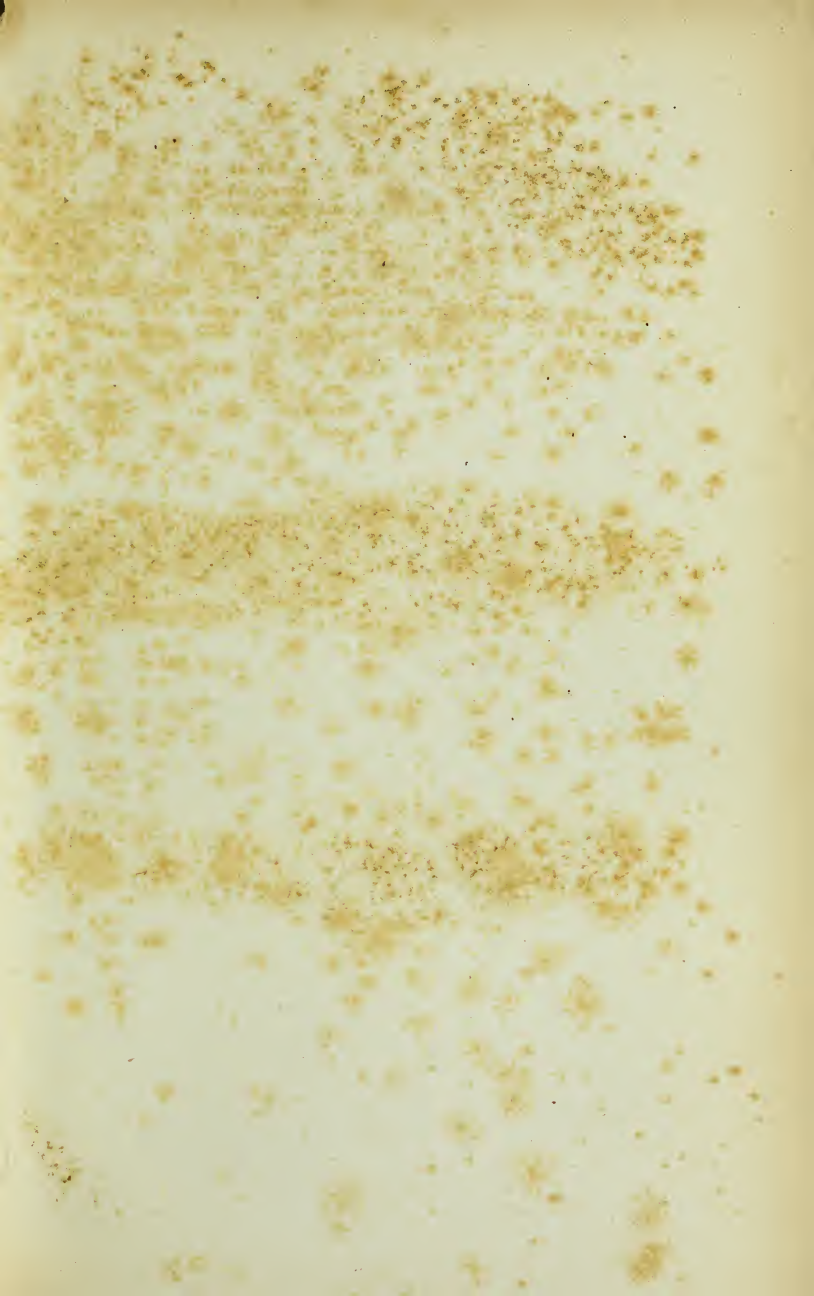
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